

GOSPEL-TRUTH

Stated and Vindicated:

Wherein some
Of Dr Crisp's Opinions

Are CONSIDERED;

AND THE

OPPOSITE TRUTHS

ARE

Plainly Stated and Confirmed.

BY

DANIEL WILLIAMS.

The Second Edition.

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COPIED FROM THE ORIGINAL

WHE whole Names are subscribed, do judge that our Reverend Brother hath, in all that is material, fully and rightly stated the *Truths* and *Errors* mentioned as such in the following Treatise: And do account he hath in this Work done considerable Service to the Church of CHRIST: Adding our Prayers, that these Labours of his, may, as we hope they will, by the Blessing of God upon them, be a Means for the Reclaiming of those that have been misled into such dangerous Opinions; and for the Establishing those that waver in any of these TRUTHS:

<i>William Bate,</i>	<i>Richard Stretton,</i>	<i>John Reynolds,</i>
<i>John How,</i>	<i>John Quirk,</i>	<i>John Shewers,</i>
<i>Vincent Alsop,</i>	<i>Samuel Slater,</i>	<i>Nathaniel Taylor,</i>
<i>William Lorimer,</i>	<i>Abraham Hume,</i>	<i>Tho. Kentish, Junr.</i>
<i>Edward Lawrence,</i>	<i>Nicholas Blakey,</i>	<i>Nathaniel Oldfield,</i>
<i>Richard Mayo,</i>		

These are added since the first Edition,

<i>George Hammond,</i>	<i>John Starkey,</i>	<i>Thomas Reynolds,</i>
<i>William Wickins,</i>	<i>Henry Gedman,</i>	<i>Timothy Rogers,</i>
<i>Richard Bures,</i>	<i>Thomas Miles,</i>	<i>Daniel Alexander,</i>
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<i>Obadiah Hugber,</i>	<i>Marmad. Roberts,</i>	<i>Nicholas King,</i>

& Besides a great Number of Country-Ministers ready to subscribe this Testimony, there be several N. C. Divines in and about this City, that forbear it only from Prudential Considerations.

TO THE
READER.

A Dislike of Contention hath long restrained my Engaging in this Work, tho' oft solicited thereto by several Worthy Ministers: Peace is the Blessing which I chearfully pursue; and is, with the Truth, what I propose in this very Endeavour. I am convinced, after frequent Prayers, and serious Thoughts, That the Revival of these Errors, must not only exclude that Ministry as Legal, which is most apt in its Nature, and by Christ's Ordination, to Convert Souls, and secure the Practical Power of Religion; but also renders Unity among Christians a thing impossible. Every Sermon will be Matter of Debate, and mutual Censures of the severest kind, are unavoidable; while one side justly press the Terms of the Gospel, under its Promises and Threats, for which they are accused as Enemies to Christ and Grace; and the other side ignorantly set up the Name of Christ, and Free Grace, against the Government of Christ, and the

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Rule of Judgment. I believe, many Abettors of these Mistakes, are honestly zealous for the Honour of Free Grace, but have not Light sufficient to see how God hath provided for this, in his Rectoral Distribution of Benefits by a Gospel-Rule. By this Pretence, Antinomianism so corrupted Germany; it bid fair to overthrow Church and State in New-England; and by its Stroke at the Vitals of Religion, it allarm'd most of the Pulpits in England. Many of our ablest Pens were engaged against these Errors; as Mr. Gataker, Mr. Rutherford, Anthony Burgess, the Provincial Synod at London, with very many others, whose Labours God was pleas'd to bless to the stopping of the Attempts of Dr. Crisp, (by Name oppos'd by the aforesaid Divines) Saltmarsh, Denne, Eaton, Hobson, &c. To the grief of such as perceive the Tendency of these Principles, we are engaged in a new Opposition, or must betray the Truth as it is in Jesus. I believe many Abettors of these Notions, have Grace to preserve their Minds and Practices from their Influence: But they ought to consider, that the generality of Mankind have no such Antidote; and themselves need not fortifie their own Temptations, nor lose the Defence which the Wisdom of God hath provided against Remisness in Duty, and sinful Backslidings. Who can wonder at the Security
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of Sinners, the mistaking the Motion of sensible Passions for Conversion, and the general abatement of exact and humble walking, when so many affirm, Sins are not to be feared, as doing any hurt, even when the most flagitious are committed? Graces and Holiness cannot do us the least good; God hath no more to lay to the Charge of the wickedest Man, if he be elected, then he hath to lay to the Charge of a Saint in Glory. The Elect are not governed by Fear or Hope; for the Laws of Christ have no Promises nor Threats to rule them by; nor are they under the Impressions of Rewards or Punishments, as Motives to Duty, or Preservatives against Sin, &c.

In this present Testimony to the Truth of the Gospel, I have studied Plainness; and to that end oft repeated the same things in my Concessions, to prevent the Mistakes of the less Intelligent, tho' I could not think it fit to insist anew upon all. To the best of my knowledge, I have in nothing Mis-represented Dr. Crisp's Opinions, nor mistaken his Sense: for most of them he oft studiously pleads: Of each I could multiply Proofs, and all of them be necessary from his Scheme, though not consistent with all his other Occasional Expressions. His Scheme is this: That by God's meer Electing Decree, all Saving Blessings are by Divine Obligation made ours, and nothing more is needful to our Uprightness, to these

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Blessings. That on the Cross, all the Sins of the Elect were transferred to Christ, and ceased ever after to be theirs. That at the first moment of Conception, a Title to all those decreed Blessings is personally applied to the Elect, and they invested actually therein. Hence the Elect have nothing to do, in order to an Interest in any of these Blessings; nor ought they to intend the least good to themselves in what they do: Sin can do them no harm, because it is none of theirs; nor can God afflict them for any Sin. And all the rest of his Opinions follow in a Chain, to the dethroning of Christ, enervating his Laws and Pleadings, obstructing the great Designs of Redemption, opposing the very Scope of the Gospel, and the Ministry of Christ; and his Prophets and Apostles. The Doctor had not entertain'd these Opinions, if he had consider'd, that God's Electing Decree is no Legal Grant, nor a Formal Promise to us: The Decree includes the Means and the End, willing the first, in order to the last; and as it puts nothing in present being; so it bars not God, as a Governour, to fix a Connexion between Benefits and Duties by his revealed Will's. So if the Doctor had animadverted, That Christ's Sufferings were the Foundation of our Pardon, but not Formally our Pardon; For when our Sins are forgiven, whenever they be forgiven; without them Sin cannot be forgiven,
and

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and they were endur'd, that the Sins of all the Elect, when Believers, should be forgiven. But yet they are not forgiven immediately upon, nor merely by his enduring those Sufferings; but there were, by Divine Appointment to interpose, a Gospel-Promise of Pardon; the Work of the Spirit, for a Conformity to the Rule of the Promise in the Person to be pardoned; and a Judicial Act of Pardon by that Promise on the Person thus conformed to the Rule thereof.

To clear this Point, Consider, 1. The Law is sometimes taken for the Preceptive Part of God's Will, with the Sanction of the Covenant of Works. In this Covenant, Life was promised to sinless Obedience; and Death was threatened against every Sin, without admitting Repentance to Forgiveness. Upon the Fall, Life is impossible by the Law with this Sanction: And hence, to preach it to Sinners as a way of Blessedness, is sinful and vain; and no Saving Benefit is dispensed to any of us by this Rule. 2. The Gospel includes the Moral Preceptive part of the first Law, with some additional Precepts, which suppose our Apostate State; as Faith in an atoning Saviour, and Repentance for Sin. These could not be enjoined as Duties on innocent Man, by the Rule of Happiness and Misery; nor could they be necessary to his Right to Life, because they would suppose him a Sinner. The Gospel

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is taken in a large sense, when I say it includes all the Moral Precepts; but yet the Gospel doth so, and they are the Commands of Christ, as Redeemer, (to whom all Judgement is committed,) as well as the Law of the Creator. 3. The Gospel hath another Sanction to the Preceptive part of the Law, than the Covenant of Works had. Though nothing be abated in the Rule of Sin and Duty, yet Blessings are promised to lower Degrees of Duty; and a continuance in a state of Death, with a Bar to the Blessing, are not threatened against every degree of Sin, as the Covenant of Works did. Can any doubt this to be the Grace of the Gospel Promise? Doth it promise Life to all Men, however Wile and Impenitent they be? Or doth it threaten Damnation, or a Continuance of it, on any true, penitent, believing, godly Man, because he is imperfect? This Change of the Sanction supposeth the Death of Christ, and his honouring the Law by his perfect Obedience; wherein God hath provided for his own Glory, while he promiseth Life, by Forgiveness, to imperfect Man; and yet he insists on some degree of Obedience, to which of his mere Grace he enableth us. This the Covenant of Redemption secures to the Elect; tho' the Grant therein is pleadable only by Christ, as the stipulating Party for us; and our personal Claim depends on the Gospel-

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Gospel-Covenant, whereof Christ is Mediator.

4. *This Gospel-sanction determines as certain a Rule of Happiness and Misery, as the Law of Works did, though it be not the same: For while it promiseth Pardon to all believing repenting Sinners, and declares a Bar to Pardon to the impenitent Rejecters of Christ, and Gospel-grace; it fixeth true Repentance, and Faith unfeigned, to be the Terms of Pardon: So when it promiseth Heaven to the sincerely holy persevering Believer; it fixeth sincere Holiness, and perseverance in Faith, as the Terms of possessing Heaven. Hence the Use of Faith, Holiness, &c. to these Benefits, is not from their Conformity to the Precept, but their Conformity to the Rule of the Promise: Our applying Christ's Righteousness, and relying on it, would no more Justifie us, than our sincere Holiness would Save us, were it not for this Gospel-Promise, That God will Justifie, for Christ's sake, all such as believe.*

5. *Hence, by Gospel-Grace, there is a great difference between imperfect Faith, and utter Unbelief; between sincere Holiness, and formal Profaneness, or Wickedness: True Love to God, and prevailing Enmity; imperfect spiritual Duties, and rebellious Neglects, &c. By the Law of Works, nothing was Holiness, but what was perfectly so, &c. But read the Bible, if thou doubtest whether there is not a true Faith, Holiness, Love, &c. which*
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be short of Perfection. 6. God, in the dispensing of Gospel-promised Blessings, doth judicially determine a Conformity to this Rule of the Promise: When he forgives, he judicially declareth a Man hath true Faith; when he admits into Heaven, he judicially declares a Man sincerely Holy and Persevering. As upon a View of his Guests, he cast out him that had not on the Wedding-garment, viz. true-uniting Faith; so he judicially determin'd, That they who were not cast out, but admitted to share in the Marriage-feast, viz. made Partakers of Union with Christ, and the Benefits thereof, had true Faith, and not a meer Profession. As by keeping out the foolish Virgins, for not having Oyl in their Lamps, viz. the Spirit of Grace, and persevering Holiness, he judg'd their want hereof; so by admitting the wise Virgins, he judicially declared they had a Spirit of Grace, and persevering Holiness. Can any think, that Forgiving, Adopting, Glorifying, or the Conveyance of every other promised Benefit given on God's Terms, are not Judicial Acts of God, as Rector? If so, doth he dispence these blindly and promiscuously, without any regard to our being Believers, &c. or no? Or whether our Faith be true or no? Any one would blush to affirm it. With respect to what's above declared, the Gospel is called a Law of Faith, a Law of Liberty, &c. and

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it especially insists on that Sincerity of Grace and Holiness which the Rule of the Promise makes necessary in its Description of the Person whom it makes Partaker of its included Benefit. And the main of our Ministry consisteth in pressing Men to answer the Rule of the Gospel-promises; and dissuading Men from those things which the Gospel threatens shall hinder their Interest in all, or any of its Benefits; with an Aggravation of their Misery, if they be final Rejecters of its Grace. We call Men to be reconciled to God, upon which we know God will be at Peace with them: These things will help thy Conceptions, still remembering, that the Merits of Christ are the cause of this Gospel-Ordination: His Righteousness imputed, is the cause for which we are justified and saved, when we do answer the Gospel-Rule. And I exclude not this Righteousness, when I affirm, That the Righteousness of God; Phil. 3. 9. principally intends the Gospel-Holiness of a Person justified by Christ's Righteousness; both which, by Faith in Christ, all his Members shall be perfect in. The Grace of God is hereby stated as free as is consistent with his Government, and Judicial Restoral Distribution of Rewards and Punishments; and none need the Riches of Grace more than I.

Reader, Note, That in this Book I still speak of the Adult, and not Infants. When

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I say, The Difference is not; I state my own Concessions, and mean not that the Doctor is in all these of my mind. Thou must expect to take up my full sence, by a view of several Chapters, and not only one; because sundry Chapters refer to the same Points, more or less: And forget not, That though the Doctor oft in his Book speaks to Men, as Believers; yet every thing is true of the Elect, viz. They have as much a Title to all Saving Blessings, only they do not know it. This was his Judgment. I have carefully avoided any Reflexion on Reverend Dr. Crisp, whom I believe a Holy Man, and abstained exposing many things according to the Advantage offered, if by any means this Book may become useful to such as most need it. That the Father of Lights would lead us into all Truth and Love, is the Prayer of thy Servant in the Gospel,

London, May
4th, 1692.

D. Williams.

ERRATA.

PAge 52. l. 14. blot (in.) l. 15. put out (after God.) p. 58. l. 17. for the r. (they.) p. 62. l. 12. r. Offices for Office. p. 75. penult for put. p. 81. l. 3. for I put 8. p. 92. l. 13. for as r. 20. p. 93. l. 18. blot as. p. 131. l. 7. for the r. though. p. 132. l. 13. blot (,) after him and put (,) after Service. p. 187. l. 10. put the before Gospel, l. 12. add to after Gospel.

GOSPEL-TRUTH

Stated *and* Vindicated.

C H A P. I.

Of the State of the Elect before Effectual Calling.

TRUTH. **I**T is certain from God's Decree of Election, that the Elect shall in time be justified, adopted, and saved in the way God hath appointed ; and the whole meritorious Cause and Price of Justification, Adoption and Eternal life, were perfect, when Christ finished the Work of Satisfaction. Nevertheless, the Elect remain Children of Wrath, and subject to Condemnation, till they are effectually called by the Operation of the Spirit.

ERROUR. The Elect are at no time of their Lives under the Wrath of God, nor are they subject to Condemnation, if they should die before they believe ; yea, when they are under the Dominion of Sin, and in the Practice of the grossest Villanies, they are as much the Sons of God, and Justified, as the very Saints in Glory.

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Proved

Proved, that this is Dr. Crisp's Opinion:

The Doctor tells us, Pag 363, 364. *It is thought by some, that in case such a Person should happen to die before God call him to Grace, and give to him to believe, that Person had been damned; and that Elect Persons are in a damnable Estate in the time they walk in Excess of Riot, before they are called. Let me speak freely to you, and tell you that the Lord hath no more to lay to the Charge of an Elect Person, yet in the height of Iniquity, and in the Excess of Riot, and committing all the Abominations that can be committed; I say even then, when an elect Person runs such a Course, the Lord hath no more to lay to that Person's Charge, than God hath to lay to the Charge of a Believer: Nay God hath no more to lay to the Charge of such a Person, than he hath to lay to the Charge of a Saint triumphant in Glory. Pag. 368. The Elect of God, they are the Heirs of God, and as they are Heirs, so the first Being of them puts them into the Right of Inheritance, and there is no time but such a Person is a Child of God. And this is a Principle he oft asserts, and labours to prove, Pag. 354, 355, 365, 577, 578, 579.*

But the Readers will object, Sure he meaneth no more, than that the Elect are sure to be justified and adopted, and that Christ hath fully merited it for them; but not that they are actually justified and adopted before they are called.

Answer. The Doctor frequently endeavours to prove, that we are actually justified before we are born, before we are baptized, before we believe, before we are converted, and reduceth the Sum of his Thoughts, Pag. 374. In these Words, *But when did the Lord do this? Viz. Pardon us. He answers, He did it from Eternity, in respect of Obligation; but in respect of Execution, he did it when Christ was on the Cross; and in respect of Application,*

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on, he doth it while Children are in the Womb, ad 379. And then shews, that they do mistake, who judge that God applies the Pardon of Sin at the time of Conversion, in other Places he saith, *We are actually justified, &c.*

Wherein the Difference is not.

The Difference is not, 1. Whether God hath eternally decreed, That certain Persons freely elected by him, shall certainly be justified and adopted. 2. Nor, Whether these elect Persons are the Objects of God's Love, of Good-will, even while they are sinners. 3. Nor, Whether God continues his gracious Purpose of doing them good in his appointed ways, notwithstanding their Provocations. 4. Nor, Whether Christ hath made full Atonement for Sin, and merited eternal Life for the Elect, which shall be in God's time and way applied; and that he left nothing to be done by us in a way of Atonement and Merit. 5. Nor, Whether there be not a great Difference between an elect Sinner and others, as to what they shall be in time. All these I affirm.

Wherein the real Difference is.

1. Whether the Elect, while uncalled, are actually pardoned and adopted to Life. This the Doctor affirmeth, and I deny. 2. Whether the Elect while dead in Sin and unbelief, are Children of Wrath, condemned by the Law, and not justified by the Promise. This I affirm, and the Doctor denies.

The TRUTH confirmed.

1. The Scriptures expressly declare the Elect before they be effectually called, to be *Children of wrath*, Ephes. 2. 2, 3. *Enemies*. Col. 1. 21. *Which were not my people, and not beloved*, Rom. 9. 25.

2. The Gospel bars all Unbelievers and dead Sinners from Pardon and Adoption, and denounceth the Continuance of Condemnation against

them, limiting its Benefits to such as believe, *Joh. 3. 18. He that believeth not is condemned. Ver. 36. The wrath of God abideth on him, 1 Cor. 16. 22. And if any man love not the Lord Jesus, let him be Anathema, 1 Cor. 6. 11. Such were some of you, but you are justified.*

3. If it were not so, neither the Spirit nor the Word of God, have any influence in the saving of Sinners, which so oft they are affirmed to have. This is plain; for these influence on our Persons in time, and therefore suppose us in no state of Salvation before. See *Tit. 3. 5. He saved us by the washing of regeneration, and renewing of the Holy Ghost. John 3. 34. These things, I say, that you may be saved. 2 Thes. 2. 10. They received not the love of the truth, that they might be saved. Jam. 1. 21. Receive the word which is able to save.* But the want of the Gospel would be no Damage, if we be Heirs in the Womb, we should be freed from Wrath if we never heard it.

4. Gospel Benefits imply that there is a time, when we are actually guilty and miserable: There could be no forgiveness, if we were not guilty, *Rom. 4. 7. They were at Enmity, of whom the Apostle saith, Now hath he reconciled, Col. 2. 12. If Men were always Sons, they could not be said in time to be adopted, nor to pass from Death to Life.*

5. The Doctor may as well infer, We are sanctified, and possessed of Heaven in the Womb, for God hath elected us to these, as well as to Pardon, and Christ merited these also.

Reader, Dost thou not find God justifies none but whom he calleth? *Rom. 8. 30. Would there be such Joy in Heaven at the Conversion of a sinner, Luke 15. 7, 10. If they be pardoned and safe before? How much is our Ministry or Concern or Sou's debased, if all that we can prevail with,*
are

are actually pardoned ? Who can reconcile to this Notion the Pleadings of God with Sinners ? He speaks to them as wounded, undone and miserable. *Look to me and be saved, why will you die ? Turn to me and live,* Ezek. 33. 11. *Least they should be converted, and I should heal them,* and the like. These sound strange, if Matters are so perfected before they be born.

T E S T I M O N I E S.

The Assembly's at Westminster, Conf. ch. 10. a. 1. and the Congregational Elders at the Savoy, ch. 10. a. 1. are both fully of this Mind, 'All those whom 'God hath predestinated to Life, he is pleased in 'the appointed and accepted time, effectually to 'call by his Word and Spirit, *out of that State 'of Sin and Death*, in which they are by Nature, to Grace and Salvation by Jesus Christ, 'by enlightning their Minds, and taking away 'the Heart of Stone, &c. Both also Chap. 11. a. 4. 'say, God did from Eternity, decree to justify 'all the Elect, and Christ did in the fulness of 'time die for their Sins, and rise again for their 'Justification ; nevertheless they are *not* justified, 'until the Holy Spirit doth in due time actually 'apply Christ unto them. None that have read the Assemblies lesser Catechism, but will see that the time the Spirit applies Christ, is in our Effectual Calling. The Reverend Doctor Owen is as express, *Treatise of Justification*, Pag. 305. Saith he, *Notwithstanding the full, plenary Satisfaction of Christ, yet all Men continue equally to be born by Nature Children of Wrath, and whilst they believe not, the wrath of God abideth on them, they are obnoxious unto, and under the Curse of the Law.*

See more of this Point in Chap. 11. and 12. wherein I speak of Union and Justification.

The Grounds of the Doctor's Mistake.

The Doctor mistakes the Nature of God's Decree, because a Decree ascertains a thing shall in time be, therefore he thinks it gives a thing a present subjective Being : Because *Jacob* was an elect Person, or the Object of Electing Love in the Womb ; therefore he was then actually a pardoned and adopted Person : Because an eldest Son is an Heir in the Womb ; therefore an elect Person, who is in time to be adopted, is an Heir in the Womb too : tho, the Scripture be express, that it's they who receive Christ which only have Power to become the Sons of God, *John* 1. 12. and *ye are the children of God by faith*, *Gal.* 3. 26.

C H A P. II.

Of God's laying Sins on Christ.

TRUTH. **T**HO' our Sins were Imputed to Christ with respect to the Guilt thereof, so that he, by the Father's Appointment, and his own Consent, became obliged, as Mediatour, to bear the Punishments of our Iniquities ; and he did bear those Punishment to the full Satisfaction of Justice, and to our actual Remission when we believe ; nevertheless, the Filth of our sins was not laid upon Christ ; nor can he be called the Transgressor, or was he, in God's Account, the Blasphemer, Murderer, &c.

ERROR. God did not only impute the Guilt, and lay the Punishment of the Sins of the Elect upon Christ ; but he laid all the very Sins of the Elect upon Christ, and that as to their real Filthiness and Loathsomeness ; yea so, that Christ was really

really the Blasphemer, Murtherer, and Sinner, and so accounted by the Father.

Proved that this is Doctor Crisp's Opinion:

The Doctor p. 312. tells us, *It's Iniquity it self that the Lord laid upon Christ; not only our Punishment, but our very Sin, &c.* This Transaction of our sins to Christ, is a real Act; our sins so became Christ's, that he stood the Sinner in our stead, and we discharged. *Obj.* But he may mean no more than the Punishment? *Ans.* No, he chuseth as express words as possible, to shew it's the Sin it self. *Pag.* 270. he saith, *It's the Iniquity it self that the Lord hath laid upon Christ: I mean, it is the Fault of the Transgression it self, &c.* To speak more plainly, hast thou been an Idolater, hast thou been a Blasphemer, hast thou been a Murtherer, an Adulterer, a Thief, a Liar, or a Drunkard? If thou hast part in the Lord, all these Transgressions of thine, become actually the Transgressions of Christ. *Pag.* 268. Nor are we so compleatly sinful, but Christ being-made Sin, was as compleatly sinful as we, &c. and God himself did account him among the number of Transgressors. *Pag.* 286. He spends time to prove, That our very Sins were transacted on Christ, yea, some Sermons have this Title, *Sins transacted really on Christ.* *Obj.* But may not he mean, only that they were imputed as to the Guilt? *Ans.* No, he saith, *Pag.* 436. The Loathsomeness, Abominableness, and Hatefulness of Rebellion, is laid upon Christ's Back: He bears the Sin, as well as the Shame and Blame. He, *Pag.* 270, 271, 272, 273, 280, 281. endeavours to prove, *It's the Sin opposed to Guilt; and For that Objection, That the Lord lays on Christ the Guilt and Punishment, but not simply the sin it self, (he saith) for ought I see, it is a simple Objection.* Yea, *pag.* 272. he affirms, That to say, that God did lay the Guilt of Sin, but not the Sin it self,

is contrary to Scripture. And pag. 286, 292, denies an Imputation, that is not a real transacting of the Sin : And pag, 274. He represents this by these Similies ; *The bloody Coat of a Dear-stealer is followed by the Blood-hound ; and stolen Goods taken by the Friend of the Thief, and found with him, and not with the Thief.* He saith, pag. 328. *God makes Christ as very a Sinner as the Creature himself was.* Pag. 409. *God lay upon him, the Felony of Thieves, the Murthers of Murderers, &c.*

Wherein the Difference is not.

The Difference is not, 1. Whether Christ bare the Punishment of our Sins. 2. Nor, Whether Christ bare the Guilt of our Sins ; which is that Respect of sin to the Threatning of the Law, whereby there is an Obligation to bear the Punishment. 3. Nor, Whether Christ was esteemed by Men a Transgressor and arraigned as such. Nor, Whether what Christ suffered, was not as effectual to put away Sin, as if our very Sin had been transacted on him. All these I affirm.

The real Difference.

The real Difference lies in these things. 1. Whether Sin it self, as to its Filth and Fault, was transacted on Christ. This the Doctor affirms, and I deny. 2. Whether Christ was made and accounted by the Father, the very Transgressor, the Adulterer, the Blasphemer, &c. This the Doctor affirms, and I deny.

The TRUTH confirmed.

1. To transact our very Sins on Christ, as opposed to Guilt, is impossible ; for it would argue either a Mistake in the Divine Mind, to account him the Committer of our Sins ; or a Propagation of our corrupt Qualities to him, which is as impossible ; and any other way to transact Sin on him, besides imputing the Guilt, there is none.

2. It is needless to the ends for which our Sins were

were laid on Christ. Sins were laid on Christ, that he might make Atonement by suffering for them ; and so, release us who had transgressed. Now, Christ by submitting to the Guilt, as an Obligation to punishment according to the Terms of the Covenant of Redemption, was sufficient to this end, and all that was needful. All that endangered us, was the Threatning of the Law ; that which was destructive to the Offender, was the Punishment included in that Threat. Hence Christ by the Father's Appointment, obliging himself to suffer, and actually suffering what he was obliged to ; and this upon an Agreement, that, for his Sufferings, we should be released ; where is the need of more ? The Obliquity of the Fact, as against the Precept, shall not hurt, where the Sanction of the Law is answered ; and he that suffers as Sponsor for another, need not sustain in himself the Filthiness of the Crime, to make him capable of giving Satisfaction, *Gen. 44. 33. Philem. 18.*

3. This Transacting of the Filthiness of our Sins on Christ, is blasphemous.

He that took care his Body should not *see Corruption*, *Act. 2. 3.* would much more abhor to take in our Pollution, to need (as the Doctor says) *a breathing it out. He was holy, harmless, undefiled, and separate from Sinners, Heb. 7. 26.* It was Condescension enough that he agreed to be treated as a Sinner ; but how odious is it to load him with ? Sin itself ? To spit that in his face, which the worst of Men abused him with ? and it would justify his Persecutors who punished him, if that he was really the Person the Doctor's Principle represents him.

4. Had he been accounted, by the Father, the very Transgressor, his Atonement had been unavailable to us. The Person esteemed a sinner was incapable of atoneing ; he that must redeem us was to be the *Just* for the Unjust, *1 Pet. 3. 18.*

Whilst offering himself a Sacrifice, he must be accounted innocent and blameless; an Offering without Spot, *Heb. 9. 14.* All the typical Sacrifices were to be clean. Let none say he must have no Sins of his own; for if the filthiness of our Sins is transferred on him, they are as much his own as if they had been originally his; and the Doctor saith, They made Christ odious to the Father; and more he had not been, if the sin had been committed by himself.

5. Christ then suffered for his own Sins and not for ours; this is plain: For by the Doctor's Notion, they ceased to be our Sins before he suffered, and they became his own; for they were laid on him before he suffered for them; yea, before he was obliged to suffer for them: This laying of Sins on him, was that without which (the Doctor saith, *pag. 294.*) he could not justly be put to suffer. But surely none can doubt, but it was the Punishment of our Sins was laid on Christ, and *not his own*, *Heb. 7. 27.*

T E S T I M O N I E S.

Let us hear the Judgment of the *Assembly*. If you see their *Confess. Ch. 8. a. 4.* They enumerating the Instances of Christ's Humiliation, speak nothing of this, though it was far the greatest, if it were true, as Doctor *Crisp* observes, *pag. 380.* And in the *Larger Catechism*, Q. *How doth Christ execute the Office of a Priest*; they answer, *In his own Offering up himself, without Spot, to God, to be a Reconciliation for the sins of the People.* Surely without Spot is very opposite to his having all Sin and Filth. Doctor *Owen's Tr. of Justific. p. 284, 285, 287.* He vindicates the Reformed from what he calls a horrid Consequence, *viz. That Christ was a Sinner*, which was objected, *pag. 283.* And he tells us, that the Guilt of Sin is an external Respect
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of it ; with respect of the Sanction of the Law only, this is separable from Sin, and this alone was imputed to Christ. And he at large proves that this Imputation of Guilt to Christ, is the meaning of Christ's being made Sin for us : and *he laid on him the Iniquities of us all.* And pag. 511. he saith, The Imputation of Sin unto Christ, did not carry along with it any of the Filth or Pollution of Sin to be communicated to him by Transfusion, a thing impossible : So that *no* Denomination can thence arise, which should include in it any Respect to them ; a Thought hereof is implous, and dishonourable to the Son of God. And then he next infers, that Christ could not be called an Idolater, Adulterer, &c. Reader, thou mayst in other places find Doctor *Owen* as positive against Doctor *Crisp* in this as Words can express.

The Ground of Doctor Crisp's Mistake.

He seems to speak of Sin as a positive material thing, and doth not distinguish between God's laying our Sins on Christ as a Physical Act, and as a moral Act ; and seems not to apprehend what the true Notion of Imputing a thing to another in Law in criminal Cases, is ; hence because laying a material Burthen on a shoulder, is putting that very Burthen there, he thinks God took our very Sins and placed them on Christ : whereas God's laying our Sins on Christ, is a moral Act of God, as a Rector ; i. e. he agreed and appointed, that Christ should in his Person stand obliged to bear the Punishment of our sins, that we might obtain Pardon ; and that Punishment was actually laid upon him, and suffered by him. Hence also, because a Man bound in a Bond for Money becomes a Debtor ; therefore he thinks because Christ suffered to save the Idolater or Blasphemer, therefore Christ must be the very Idolater and Blasphemer ; whereas Christ paying our Debts was a Satisfac-

on for Criminals, not a Payment of Money ; And yet it's plain, that if I were bound for Money for one, that by Drunkenness wasts his Estate, my being bound to pay the Money, doth not argue that I was the Drunkard, or must by the Creditors be so accounted, when I make the Payment. Because Christ was made Sin, that is, an Offering or Sacrifice for Sin ; therefore he thinks our Sin very was on him, and he made filthy. To add no more, because Men wickedly arraigned him as a Blasphemer, therefore the Doctor thinks he was so indeed, and in God's account.

C H A P. III.

Of the Discharge of the Elect from Sins upon their being laid on Christ.

TRUTH. **T**HE Atonement made by Christ, by the Appointment of God, is that, for which alone the Elect are pardoned, when it is applied to them. But the Elect are not immediately pardoned upon Christ's being appointed to suffer for them, nor as soon as the Atonement was made ; nor is that Act of laying Sins on Christ, God's Forgiving-act, by which we are personally discharged.

ERROUR. The very Act of God's laying Sins on Christ upon the Cross, is the very actual Discharge of all the Elect from all their Sins.

Proved, that this is Dr. Crisp's Opinion.

This is so much the declared Opinion of the Doctor, that it runs, as a Line, through all his Discourses, and is the Foundation he builds most upon ;

on: P. 298. I say, all the Weight, and all the Burthen, and all that very Sin itself, is long ago laid upon Christ; and that laying of it upon him, is a full Discharge, and a general Release and Acquittance unto thee; that there is not any one Sin now to be charged upon thee. See p. 375, 281, 285. and hence he shews, That the Elect are justified before they do believe; otherwise, till such believing, the Person of the Elect doth bear his own Transgression, and is chargeable for his own Transgressions, p. 616, 617. See more Chap. 9.

Wherein the Difference is not.

The Difference is not, 1. Whether Christ made a full Atonement for Sin. 2. Nor whether that shall in time be applied to the Elect for their actual Remission as the Effect of it. 3. Nor whether we be so far released thereupon, as that God can demand no Atonement from any who shall submit to the Gospel-way of the Application of it. 4. Nor whether the Law be answered, and God's Honour so vindicated thereby, that the Sins of Men cannot hinder an Offer and Promise of Forgiveness, and Life. 5. Nor whether, when we are pardoned, the whole meritorious Cause of Pardon be that Atonement; and what is required of Sinners is only a Meetness to receive the Effects of it. 6. Nor whether this Atonement was the only way of Forgiveness, which we can apprehend. All these I affirm.

The real Difference.

The real Difference is, 1. Whether the Elect were actually discharged of all their Sins at the time that Christ made Atonement. This the Doctor affirms; and I deny. 2. Whether that very Act of God's laying Sins upon Christ, on the Cross, be the Discharge of the Elect from all Sin. This the Doctor affirms, and I deny.

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The first Point of Difference thou maist find handled in Chap. 1, 9, 11, 12. the last I do refer to in this Chapter, viz. That the very Act of laying of Sin on Christ upon the Cross, is not the actual immediate Discharge of the Elect from Sin.

1. It was not the will or purpose of God or Christ, that the laying of our Sins on Christ should be the immediate Discharge of the Elect. I suppose thou wilt grant, that if it was not the Will of God or Christ, that this should discharge them; then it did not discharge them. And it's plain, God did not will it should be so: For we have a full account, that it is the Elect when he is a Believer, that is to be discharged: Joh. 6. 40. *This is the will of him that sent me, That every one which seeth the Son, and believeth on him, may have everlasting life.* The Decree itself adjusted this Order: 1 Pet. 1. 2. *Elect according to the fore-knowledge of God the Father, through sanctification of the spirit unto obedience, and sprinkling of the blood of Christ.* This is further evidenced elsewhere; even in all such places as be produced to prove that Faith and Repentance are required to our actual Remission, and that declare the Impenitent and Unbelieving to be unpardoned: For we cannot suppose, that Christ's revealed Will in his Word is repugnant to his Purposes, when dying; or that he should add other Requisites to the Pardon of the Elect, if they were immediately pardoned on his Death.

2. This overthrows the whole Scheme so wisely contriv'd for the Distribution of the Effects of his Death. Things are so adjusted that, forgiving the Elect, should be an Effect of Christ's Kingly Office, as well as his Priestly Office: *He is exalted to be a Prince, and a Saviour, to give repentance and remission of sins,* Acts 5. 31. The Holy Ghost is to influence in the Application of Christ's Merits for

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Forgiveness, 1 Cor. 6. 11. *But you are washed; but you are sanctified, but you are justified, in the Name of the Lord Jesus, and by the Spirit of our God.* Hence the Design of the Gospel-Ministry is to open mens eyes, and turn them from darkness to light, and from the power of Satan to God, that they may receive forgiveness of sin, Acts 26. 18. It's a Mercy received in this Order, which is quite overturned, if the Elect be discharged when Christ died.

3. By the opposite Error, the Elect would have been discharged, if Christ had never risen again: For, if meer laying our Sins on Christ did acquit the Elect, let Christ never have risen, we were rid of them, they ceased to be ours; and so could not condemn us, by returning upon our Persons, tho' Christ had continued dead; yea, his continuing dead had been the surest Release: Whereas we are said to be *begotten to a lively hope by Christ's resurrection*, 1 Pet. 1. 3. *and saved thereby*, 1 Pet. 3. 21.

4. Yea, if taking Sins off from the Elect, and laying them on Christ, was their Discharge, they would be discharged before the Sufferings and Death of Christ: This appears; for they were laid on Christ before he suffered; and, according to the Doctor's Scheme, were taken off us, to lay on Christ; and their being laid on Christ, made the Sufferings of Christ to be just: From which it must follow, that the Elect were eased of their Burthen before Christ suffered; yea, it would be easily proved, they were released though he had not suffered.

5. If this Error hold, the Gospel-Notion of Forgiveness by the Blood of Christ, is destroyed. Forgiveness denotes the Person guilty; and it's a Judicial Act of God, as a Rector, acting by the Gospel-Rule, and this supposeth the full and perfect Atonement made by Christ, and the Grant made in the Virtue thereof. But, in the Doctor's Opinion, the

the Person is never guilty; for Sins were laid on Christ before we were born, and therefore they were never upon us. A Judicial Act by a Rule, there is none; for the Gospel-Grant of Pardon, is not to the Elect, as Elect; but as penitent Believers; neither is the Atonement of Christ supposed to our Forgiveness; For the Doctor owneth, that our Sins being laid on Christ is before the making of the Atonement; and without our Sins lay on Christ, he could not justly be punished. So that, our Discharge being a transferring of Sin from us to Christ, and this being done before Christ made Atonement, we are discharg'd, not for the Atonement of Christ, nor by an Act of Forgiveness for the sake of this Atonement. I need not add, that by this Notion, Heathens may be in a pardoned State, and there's no need of the Gospel, or Knowledge of Christ, to bring them out of a State of Wrath.

T E S T I M O N I E S.

Thou hast read before, *Chap. 1.* how the *Assembly and the Elders at the Savoy declare*, 'We are
'not justified before the Spirit apply Christ to us
'in our effectual Vocation. They both agree in
Conf. chap. 8. a. 1. 'That God, from Eternity,
'gave Christ a People, to be his Seed, and to be by
'him in time redeemed, called, justified, sanctified,
'and glorified. Here thou seest Redemption and
Justification are distinct things; and the Elect are,
in time, called before they be justified. In the
larger Catechism, *Quest. What doth God require of
us, that we may escape his Wrath and Curse due to
us?* The Assembly answer, *That we may escape
Wrath, &c.* 'He requireth of us, Repentance to-
'wards God, and Faith towards our Lord Jesus,
'and the diligent Use of the outward Means where-
'by Christ communicates to us the Benefits of his
'Mediation. Here thou seest, that, 1. We may
be,

be, for a time, without the Benefits of Christ's Mediation. 2. That, notwithstanding his Mediation, we are under the Curse and Wrath, as still due to us for Sin, till we repent and believe: For it's to escape these, God requires Repentance and Faith. 3. It is by Means attended to and operating on us; that the Benefits of Christ's Mediation are communicated for the Removal of the Curse and Wrath. What can be more fully spoken against our being discharged when Christ suffered; yea, or before we repent and believe?

The Synod of New-England condemn this Speech, viz. To say, *We are justified by Faith, is an unsafe Speech*: 'We must say we are justified by Christ; 'the Synod tells us *it is no unsafe Speech*. 'But on 'the contrary, to say a Man is justified before 'Faith, or without Faith, is unsafe, as contrary to 'the Language of the Scripture, p. 17, 18.— and 'they confute that as the sixty eighth Errour, viz. 'Faith justifies an Unbeliever; that is, the Faith 'that is in Christ justifies me that have no Faith in 'myself, p. 13. Dr. Owen of *Justification*, p. 306. saith, 'But yet the Act of God, in laying our Sins 'on Christ, conveyed no actual Right and Title to 'us unto what he did and suffered: They are not 'immediately thereon, nor by Virtue thereof *ours*, 'or *esteemed ours*; because God hath appointed *some-what else*, not only antecedent thereunto, but as 'the *Means* of it, unto his own Glory.

The Grounds of the Doctor's Mistakes.

Because it was God's Act to appoint Christ to suffer for our Sins, that we might in his Way and Time be discharged; therefore he thinks we are immediately discharged by that Act. Because Christ's Atonement is the sole meritorious Cause of Forgiveness; therefore he thinks God suspends not Forgiveness till he works any thing else in the Soul, which he hath made requisite to our being for-

forgiven; though not as any meritorious Cause. Because the Scape-Goat carried their Sins into the Wilderness, who expressed their Faith and Repentance, by laying on hands on It, and confessing sin; therefore the Sins of Men are taken away by Christ, while they continue impenitent and unbelieving.

C H A P. IV.

Of the Elects ceasing to be Sinners, from the time their Sins were laid on Christ.

R Eader, I shall premise, 1. Men are Sinners, or cease to be Sinners, in several distinct Respects: 1. As to the Filth and Obliquity of Sin; with respect to this, they are more or less Sinners, according to the Degrees of their Innocence and Holiness. 2. With some, as to the Guilt of Sin, which refers to the Sanction of the Law against Offenders: With respect to this, the Offenders be more or less Sinners, as they are forgiven, or not forgiven. 3. As to the Charge of the Fact, which was sinful, with respect to this, neither After-sanctification nor Pardon, will deliver a Transgressor from having been a Sinner; the Fact was his: The first and last denominate one a Sinner most properly: The second denominates a Man punishable, but not a Sinner formally.

2. In the whole Scheme of the Doctor's Principles, it's the Elect, as elect, who cease to be Sinners: Therefore, when he speaks of a Believer, he doth not mean he was a Sinner before he believed; for he states the time to be when Christ had our Sins laid upon him, viz. on the Cross. Having explained the Title of this Chapter, I proceed:

TRUTH.

TRUTH. An elect Person ceaseth not to be a Sinner, upon the laying of our Sins upon Christ; that is, he remains a Sinner, as to the Guilt, till he believes; (if Adult.) He is a Sinner, as to the Filth of Sin, till he be sanctified. He is a Sinner, as to the Charge of the sinful Fact he commits, and that even after Pardon and Sanctification: Nevertheless, he is free from the Curse when he is pardoned, and shall be purged from all the filth of Sin when he is perfect in Holiness. And though Christ did bear the Punishment of our Iniquity; yet it never was Christ's Iniquity, but ours.

ERROR. The Elect upon the Death of Christ, ceased to be Sinners; and, even since their Sins are none of their Sins, but they are the Sins of Christ.

Proved, that this is Dr. Crisp's Opinion.

The Doctor puts this Objection, p. 8. *Must not he be reckoned to be a sinner while he doth sin?* Ans. I answer, No: though he doth sin, yet he is not to be reckoned a sinner; but his sins are reckoned to be taken away from him, &c. A Man doth sin against God; God reckons not his Sin to be his; he reckons it Christ's, therefore he cannot reckon it his. This he endeavours to prove, p. 270. If thou hast part in the Lord Christ, (which he thinks all the unbelieving Elect have) all these Transgressions of thine, are become actually the Transgressions of Christ, and so cease to be thine; and thou ceasest to be a Transgressor, from that time they were laid upon Christ, to the last hour of thy life: So that now, thou art not an Idolater, thou art not a Thief, &c. thou art not a sinful Person, what Sin soever thou committest. P. 271. So that if you would speak of a Sinner, supposing that Person, of whom you speak, to be a Member of Christ, (i. e. Elect) you must not speak of what he manifests, but of what Christ was.

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Wherein the Difference is not.

The Difference is not, 1. Whether the pardoned Sinner shall be delivered from Condemnation. 2. Nor whether God, for Christ's sake, will deal with a pardoned Sinner, as if he had not been a Sinner. 3. Nor whether Forgiveness doth take away Sin, as to its Obligation to Punishment. 4. Nor whether the Atonement of Christ, when it's applied in its full Effects, will perfectly remove all Punishment, and purge away all Filth and Defilement from the Elect. Each of these I affirm.

The real Difference.

1. Whether, because Christ obliged himself to bear the Satisfactory Punishment of our Sins, did they therefore become the Sins of Christ? This the Doctor affirms, and I deny. Of which I have spoken, *Chap. 2.* 2. Whether our Sins were pardoned when Christ suffered on the Cross? This the Doctor affirms, and I deny. Of this, see *Ch. 1,* and 3, and 12, &c. 3. Whether even they that are Members of Christ, yet if they do sin, are they Transgressors and Sinners; and are the Sins they commit their Sins? This the Doctor denies, and I affirm.

The TRUTH proved.

One would think this needed no Proof, unless it were a Doubt, whether a rational Subject transgressing the Law of God, be a Transgressor; or that he that doth a sinful Fact is a Doer of it; or whether it be his sinful Fact who doth act it: And yet the Point is included in these plain things. Need I add? 1. Christ teacheth Believers to pray for the Pardon of Sins as their own Sins: *Forgive us our sins*, Luke 11. 4. It would be vain to object, They pray for the Manifestation of Pardon; for were it so, yet its for our Sins. It would sound strange to pray, *Forgive us the Sins of Christ.*

2. The

2. The Saints in Scripture, esteemed their Sins to be their own Sins, and themselves Sinners when they committed Sin, or found its Motions: *Though our iniquities testify against us*, Jer. 14. 7. *As for our iniquities we know them*, Isa. 59. 12. *Take away mine iniquity*, Job 7. 21. *Lord pardon my iniquity*, Psal. 25. 11. Was it not his own Sin that Peter wept for? And whose Sin caused the Incestuous Man's Sorrow? See 1 Joh. 1. 9. *Confess our sins*.

3. God reckons Mens Sins to be their own; he reproves them as theirs, he forgave them as theirs, 1 Joh. 2. 12. Jer. 33. 8. Surely, the few things which God had against *Thyatira*, were the Sins of that Church, Rev. 2. 20. Were they not *Laodiceans* Sins which God calls her to repent of? Rev. 3. 19. And whose Sin was that, which *Paul* wished might not be laid to their charge who deserted him? 2 Tim. 4. 16.

4. Marke what will follow hence: No elect Members of a Church is justly censured for Offences, and no Christian Criminal should be punished; for they are not the Sinners, the Sin is not theirs. A hundred such Consequences naturally proceed from this Errour, which fully tends to render Sin and Sinners Innocent: Not to say what Popery is in it; as if Justification did remove the filth of Sin.

TESTIMONIES.

Whatever I shall hereafter cite from the *Assembly and Elders at the Savoy*, to prove that God sees Sin in Believers, and what Afflictions God brings on Believers for Sin, and the Necessity of renewed Pardon, will declare their full Consent, and each of these Heads prove the present Truth; of which, see Chap. 1, 6, 17, 18, 19.

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The Synod of New England condemn this as a blasphemous Speech of their Antinomians, *If Christ will let me sin, let him look to it, upon his Honour be it.* P. 19. And also, *That if I be holy, I am never the better accepted of God; if I be unholy, I am never the worse, &c.* Dr. Owen of Justification saith, p. 284. 'To imagine such an Imputation of our Sins to Christ, as that thereon they should cease to be our Sins, and become his absolutely, is to overthrow that which is affirmed; for on that Supposition Christ would not suffer for our Sins. And a few Lines after, he adds, 'No Non-imputation of Sin, as unto Punishment, can free the Person, in whom it is, from being formally a Sinner.'

The Grounds of the Doctor's Mistakes.

He thinks, because God removes our Sins by Pardon, so as to acquit us from Punishment, therefore our Sins cease to be ours. Because a pardoned Person is discharged from Condemnation, therefore he thinks that Person is not to be denominated a Sinner from the Violation of the Precept. Because Christ took upon him to make Satisfaction for Sin; therefore he thinks no Filth can cleave to the Offender, nor he be a Transgressor by the Offence.

I need not warn thee how the Doctor speaks of laying our Sins on Christ, p. 339. and the actual forgiving them, as if they were the same thing; but they differ, as is manifest in Chap. 3.

C H A P. V.

Of the Time when our Sins were laid on Christ, and continued there.

TRUTH. **T**HE Obligation of suffering for our Sins was upon Christ, from his undertaking the Office of a Mediator, to the Moment wherein he finished his Satisfactory Atonement: The Punishment of our Sins lay upon Christ, from the first Moment, to the last of his State of Humiliation.

ERROUR. The Time when our Sins were laid actually on Christ, was, when he was nailed to the Cross, and God actually forsook him; and they continued on him till his Resurrection.

Proved, that this is the Doctor's Opinion.

He tells us, p. 356. *Now there was a pitch time wherein God did serve Execution actually upon him, and that was, when God did forsake this Son of his, when he called him forth, and charged Sin upon him. And, p. 357. Look upon the Execution, or rather the serving of the Execution, that is, the actual laying of Iniquity upon Christ; this Iniquity was laid upon him at that instant, when he was upon the Cross, and God nailed the Sins of Men to the Cross of Christ, and from that time there was not one Sin to be reckon'd, &c. 360.*

Wherein the Difference is not.

It is not whether God withdraws, and the Death of Christ were the very eminent compleating Parts of Christ's Propitiatory Sufferings. This I affirm.

The

The real Difference.

Whether our Sins were not laid upon Christ (in a Scripture Sense) before he was upon the Cross; and whether, what he suffered before his Crucifixion, were propitiatory Sufferings for our Sins. This the Doctor's Assertion opposeth, and I affirm.

The TRUTH confirmed.

Reader, Take with thee what hath been said *Chap. 2.* that the Filth of Sin was not laid on Christ; and it remains, that what I am to prove, is either, 1. That Christ was under an Obligation to bear the Punishment of Sin before his Crucifixion. Or, 2. That he actually suffered some of the Punishment of Sin before his Crucifixion. And can there be a Necessity of saying much of either? As to the *First*, Whatever proves a Covenant of Redemption, whatever Grant was made of saving Benefits, to any fallen Sinner, before the Death of Christ, in trust of his executing what he had engaged; yea, all such Expressions, *as I come to do thy will*, Heb. 10. 57. *For this cause I came unto this hour*, and the like, do prove that he was bound to the bearing of Punishment as our Sponsor, before he was on the Cross. As to the *Second*, I would only note, 1. That the whole of his Humiliation was a Degree of his suffering for Sin, and so a part of his Satisfaction. His being made lower than the Angels by being incarnate, his Poverty, his Temptations, his Stoning, his Reproaches, his Whippings, his Agony in the Garden, his Arraignment, his Condemnation, Buffettings, Spitting on him, being crowned with Thorns, and many more; were they real Sufferings or no? If they were Punishments, what were they for? except for Sin: How could he otherwise be subject to them any more than to Death it self? 2. The Effects and Fruits of satisfactory Sufferings are ascribed to several of his Sufferings, besides his Crucifixion, 2 Cor. 8. 9.

For

For your sakes he became poor, that ye through his poverty might be rich. Isa. 53. 5. With his stripes we are healed. And sundry other places. Nay, to suppose any degree of Suffering on Christ, and not our Sins laid on Christ, even though in the Doctor's Sence, would overturn the whole Christian Religion, and justifie the Socinians.

TESTIMONIES.

The Assembly's lesser Catechism, Quest. *Wherein did Christ's Humiliation consist?* Ans. *In his being born, and that in a low Condition, made under the Law, undergoing the Miseries of this life, the Wrath of God, and the cursed Death of the Cross; in being buried, and continuing under the Power of Death for a time. Thou seest Christ's Incarnation, or being Born, and several other things before Christ's Crucifixion, are parts of his Humiliation.*

The Ground of the Doctor's Mistake.

Because the hidings of God's Face, and especially the dying Sacrifice of Christ, did so compleat and finish the Work of Satisfaction as the principal Parts thereof, therefore he thinks our Sins were not laid on Christ till then.

CHAP. VI.

Of God's Separation from, and Abhorrence of Christ, while our Sins lay upon him.

TRUTH. **T**HOUGH God testified his threatened Indignation against Sin, in the awful Sufferings of Christ's Soul and Body in his Agony, and suspended those delightful Communications

ons of the Divine Nature, to the Humane Nature of Christ, as to their wonted Degrees; yet God was never separated from Christ, much less during his Body's lying in the Grave; neither was the Father ever displeased with Christ; and far less did he abhor him, because of the Filchiness of Sin upon him.

ERROUR. Christ was on the account of the Filchiness of Sins, while they lay upon him, separated from God, odious to him, and even the Object of God's Abhorrence, and this to the time of his Resurrection.

Proved, that this is Dr. Crisp's Opinion.

He saith, p. 294. *Nay, from this I affirm, as Christ did bear our Iniquity, so Christ for that Iniquity was separated from God, and God was here separated from Christ, or else Christ spake untruth.* P. 295. the Doctor puts an Objection, *It may be this Forsaking was but for a little time.* He saith, *To this I answer, It was as long as Sin was upon him; had not Christ breathed out the Sins of Men that were upon him, he had never seen God again; he having taken Sin upon him, he must unload himself of Sin before he can be brought near to God, &c.* There was a Separation and Forsaking when Christ died, but at his Rising there was a Meeting again, a kind of renewing his Sonship. P. 408. *It is a higher Expression of Love, that Christ should bear the Sins of Men, than that he should be given to die for Men, &c.* Affliction is not contrary to the Nature of God; God can smile upon Persons when they are under the greatest Scorn, &c. But where the Lord doth charge any Sin, the Lord hath an Abhorrence there. P. 279, 380. He shews, *That Christ to be a Scorn; yea, for God to make him suffer the most accursed Death of the Cross, is far less than to make him Sin, because all this may agree to the Nature of God; but Iniquity is the hate-
fullest*

fullest thing in the World to God; where Iniquity is found, a Toad is not so odious nor ugly to Man, as that Person is in the sight of God. P. 180. All that Filthiness, and Loathsomeness of our Nature, is put upon Christ; he stands, as it were, the Abhorred of the Lord.

Wherein the Difference is not.

1. It is not whether the Soul of Christ endured the Effects of God's Wrath against Sin, and was amazed thereat as well as at the Importance of the Work he was engaged in, and the Enemies he was to encounter with, and the Sacrifice he was to make, &c. 2. Nor whether the Divine Nature suspended for a while on the Cross the delightful Communications of Itself, as to the *Degrees* it was accustomed to emit to the Humane Nature of Christ. These with Awe I freely affirm.

The real Difference.

1. Whether Christ was separated from God? This the Doctor affirms, and I deny. 2. Whether Christ was at any time under God's Abhorrency, or odious to him, because under the Loathsomeness of Sin? This the Doctor affirms, and I deny; yea, not without Detestation. 3. Whether Christ was thus on the account of the Filthiness of Sin upon him, separated from, and under the Abhorrency of the Father, during his lying in the Grave. This the Doctor affirms, and I deny it of that time, and any other, or else it would be true for the whole time of his Humiliation.

The TRUTH Confirmed.

1. This Separation was impossible, because of the Union between the Divine and Humane Nature of Christ in one Person. This Union could not be dissolved, nor could all Communications of Comfort or Strength from the Divine Nature be interrupted while the Union remained. Yea, the Humane Nature of Christ had never a Personal

Subsistence of its own, but was assumed by the eternal Word, the second Person, of one Essence with the Father.

2. The Father had promised constant Supports to Christ in the whole of his Undertakings and Sufferings, and his comfortable Presence with him, *Isa. 42. 1, 4, 6 Isa. 50. 7, 8, 9.*

3. The Doctor, of all Men, had least reason to assert this Separation, when he had so exceeded in telling us, *p. 379. That the Divine Nature is a kind of Soul to the Humanity, consisting of Soul and Body, and is the Form and Strength of both, &c. The Godhead gives Life to Christ, and so all the Sufficiency to bear Iniquity proceeds from the Divine Nature of Christ. And, p. 378. Should Iniquity be laid on the Humane Nature, and the Divine Nature not support the Humane Nature, it would have sunk under Sin.* Reader, Is it not strange, that after this, the Doctor should affirm a Separation, and that for all the time when Iniquity was upon Christ?

4. The Lord Jesus could not be abhorred, or odious to God, for in him God was always well pleased, *Isa. 42. 1. Mat. 17. 5.* He was now yielding the highest Act of Obedience, and so there was at least no cause of Offence; yea, God loved him for this, *J. b. 10. 17, 18.* The Person of the Son was always God's delight, from Eternity to Eternity, *Pov. 8. 30.* and could not but be so. Christ must have been as odious to himself as to the Father, for he is of the same Holy Essence.

Reader, How horrid a sound must it have to a Christian Ear, to say, A Christ odious to God, abhorred by the Father, and that, because he was a loathsome, a detestable, an abominable and filthy Sinner for a time.

This Point carries that Aspect, that from Regards for the Doctor, I will not insist on it, nor its necessary Consequences, and yet upon this depend many of his Positions.

5. Christ

5. Christ could not be thus separated from, and be, as it were the Abhorred of the Lord, while his Body lay in the Grave, for then his Soul could not be in Paradise, as it was when his Body was in the Grave, *Luke 22. 43.* Alas! how can any bear to think, That (as the Doctor affirms,) *he never saw God's Face all that while?* Where was he? Yea, What tormenting Agitations of Soul must he be under, even after Death, in the unseen State? The Papists Indeed tell us he was in Hell; but they assign Purposes more becoming Christ's being there, than the Doctor's Position imports. It was the height of Hell, for Christ to be banished from God's Face, and be under his very Wrath and Abhorrence at that time, and his Mind tormented with the Filth of Sin made his: He never would have been a Saviour on Terms so inconsistent with his Person. But the whole Notion is contrary to Scripture, for under the greatest Abatements of Comfort, he owns God's Presence and Relation: *My God, my God,* *Matth. 27. 46.* And just upon his loud Cry, he said, *Father, into thy hands I commit my spirit; and having said thus, he gave up the ghost,* *Luke 22. 46.* Was there a Separation or Abhorrence, when he thus addresseth himself to God, as his God, and his Father? Did he never come near God all that while, when God received his Spirit, or rejected his Prayer? which God never did reject: *Joh. 11. 42. He thou hearest always.* See *Psal. 69. 13, 14, 15, 17, 18. Psal. 22. 18, 19, 20, 24. Heb. 5. 7. He was heard in that he feared,* which refers to this time.

TESTIMONIES.

The Opinion I oppose, is such, that I will only instance the Words of Dr. Owen of *Justification*, p. 286. *There was no reason why God should hate Christ for his taking on him our Debt, and the Pay-*

ment of it. And suppose a Person out of an Heroick Generosity of Mind, an ally for another, so as to answer for him with his Life. Would the most cruel Tyrant, under Heaven that should take away his Life, in that case hate him. And then the Doctor shews here, and p. 287. the word *Hate* signifies either an Aversion or Detestation of Mind, or only a Will of Punishment: 'In the first sence, saith he, there was no ground why God should hate Christ on the Imputation of Guilt unto him; Sin inherent renders the Soul polluted, abominable, and the only Object of Divine Aversion: But Christ was undefiled, &c.

The Grounds of the Doctor's Mistake.

The Doctor doth not distinguish between the Affection of Wrath, and the Effects of Wrath: Because God forsook Christ, as to the usual Degrees of Comfort, he thinks Christ was separated from God. Because he that is formally a Sinner, is odious to God, therefore he thinks Christ was odious to God, who had on him the Punishment of Sin, with the Guilt and Obligation to bear this Punishment by his own Consent; neither of which have any thing of the Loathsomeness of Sin. I know not why he thinks Christ came not near God from the time of his Death, to his Resurrection, unless because of his Conceit, that the Loathsomeness of Sin being on him, God could not bear the sight of him till he had sweat it out; A Reason too horrid for me to say more to, and indeed inconsistent with the Notion of a Mediator for the Sins of others.

C H A P. VII.

Of the Change of Person between Christ and the Elect, and their being as Righteous as he.

TRUTH. **T**He Mediatorial Righteousness of Christ is so imputed to true Believers, as that for the sake thereof they are pardoned and accepted unto Life eternal, it being reckoned to them, and pleadable by them for these Uses, as if they had personally done and suffered what Christ did as Mediator for them. whereby they are delivered from the Curse, and no other Atonement nor meriting Price of saving Benefits can be demanded from them. Nevertheless, this Mediatorial Righteousness is not subjectively in them; nor is there a Change of Person betwixt them and Christ, neither are they as righteous as he, but there remain Spots and Blemishes in them, until Christ by his Spirit perfect that Holiness begun in all true Believers; which he will effect, before he bring them to Heaven.

ERROUR. Every Believer (or Elect Person) is as righteous as Christ, and there is a perfect change of Person and Condition betwixt Christ and the Elect; He was what we are, and we are what he is, viz. perfectly holy, and without Spot or Blemish.

Proved that this is Dr. Crisp's Opinion.

Pag. 270, 271. The Doctor saith, *Mark it well, Christ himself, is not so compleatly righteous, but we are as righteous as he; nor we so compleatly sinful, as Christ became, being made sin, as compleatly sin-*

ful as we. Nay more, we are the same Righteousness, for we are made the Righteousness of God; that very Sinsfulness that we were, Christ is made that very Sinsfulness before God. So that here is a direct Change, Christ takes our Person and Condition, and stands in our stead; we take Christ's Person and Condition, and stand in his stead. what the Lord beheld Christ, that he beholds the Members of Christ to be, &c. So that if you reckon well, you must always reckon your selves in another's Person, and that other in your Person. And P. 180. God gives his Son Christ, &c. God gives the Person of Christ to men, as much as to say, God gives Christ to stand in the room of men, and men stand in the room of Christ. So that in giving Christ, God is pleased as it were, to make a Change, and all the Loveliness the Person of Christ hath, that is put upon us, and we are as lovely with him, even as the Son himself. And Pag. 158. Here is a Person in Blood in a loathsome Condition, but for all this, as loathsome as the Person is in himself, and in his own Nature, yet here is Perfection of Beauty, &c. On the account of this, he saith, Pag. 428. We appear before God perfect in Holiness. And Pag. 419, 420. Christ draws up and exhales that Impurity which Men live in, &c. and when Men are without Spot, and all fair, God falls in Love with them, &c. The Church hath no Blemish at all, no Imperfection, See more of this in Chap. Of Union

Wherein the Difference is not.

1. It is not whether the Mediatorial Righteousness of Christ (habitual, active and passive) be a Righteousness sufficient to, and designed for the Salvation of the Elect.

2. Nor whether our Justification, and all other Benefits, when we are made partakers of them, be the Fruits of this Righteousness, as the only meritorious cause of them.

3. Nor

3. Nor whether Christ's Sufferings and Obedience were so in our stead; that God cannot exact from us any other Atonement for Sin, or meriting Price of any Gospel-blessings.

4. Nor whether Christ, by his Righteousness, merited for all the Elect, that they should in his Time and Way be certainly Partakers of its saving Effects; and did not only purchase a conditional Grant of those Effects, viz. That Proposition, *He that believeth shall be saved.*

5. Nor whether, besides these Effects being made ours, the very Righteousness of Christ is imputed to true Believers, as what was always undertaken and designed for their Salvation, and is now effectual to their actual Pardon and Acceptance to Life: Yea, is pleadable by them as their Security, and is as useful to their Happiness, as if themselves had done and suffered what Christ did.

6. Nor whether Christ by his Righteousness merited; and by his Spirit doth renew the Hearts of his Members, and will in time so communicate of his Grace to them, as that they shall be perfectly holy, even without Spot and Blemish.

7. Nor whether the Spots and Blemishes remaining in a godly Man, do consist with his justified state, and shall not cast him out of God's Favours. All these I do affirm.

The real Difference.

The Difference lies in these Points, 1. Whether there be a Change of Person between Christ and the Elect? yea, or betwixt Christ and Believers? This the Doctor affirms, and I deny. 2. Whether the mediatorial Righteousness of Christ be subjectively in us? This the Doctor affirms, and I deny; though as it is in Christ, I grant it is imputed to the saving Advantages of all his Seed, as much as if it were in themselves. 3. Whether we are as

righteous as Christ, is a proper or safe Speech? This the Doctor affirms, and I deny; though I yield that we are for the sake of his Righteousness delivered from the Guilt of Sin, and entitled to Life; yea, accepted with God against all excluding Bars. 4. Whether because Christ is perfectly holy, can we be said to be perfect in Holiness upon the Account of any Imputation of his Holiness to us; or are we so esteemed by God? This the Doctor affirms and I deny. 5. Whether the Elect Believer, before he is perfectly holy, is wholly without Spot, Filth and Blemish? This the Doctor affirms, and I deny; though I grant, that for the sake of Christ, these Spots, Blemishes and Filth shall not subject them to the Curse and Wrath of God, nor forfeit saving Benefits.

The Truth confirmed.

My designed Brevity prevents Enlargement on so many Points, and therefore I shall only glance at each.

1. *There is not a Change of Person betwixt Christ and the Elect*: For Christ was the Saviour, and never ceased to be so: We are the Saved, and not the Saviours. Christ was still the Redeemer, and never the Redeemed; we are the Redeemed, and never the Redeemers. Christ was he, who by his own Merits forgives us, but never was forgiven; we are forgiven, and never had Merits of our own to forgive our selves, or others, Eph. 5. 25, 26, 27. It's prophane Arrogance for us to pretend to his Prerogatives; and it's Blasphemy to debase him among their Number, who were *Enemies without Strength*; and *Sinners*, for whom he was the dying Sacrifice, Rom. 5. 6, 8, 10. It's enough, that he reserving the *Peculiar*s of a Redeemer, should agree to suffer for our Sins; it's enough that we are pardoned, and adopted for his Sake,
when

when we deserved endless Woe, and are never capable of making the least Atonement.

2. *The Mediatorial Righteousness of Christ, is not subjectively in us.* I do not speak now of our inherent Righteousness, of which he is not only the Pattern, but also is the Cause and Worker, *Phil. 3.*

9. The Discourse is only of that Righteousness which belongs to the Person of Christ, on the Account of his fulfilling the Law of his Mediation, and his Title to the Rewards promised to him as Mediator, for fulfilling that Law, which he did to every *Iota*. This Righteousness is accounted to be for us, and to deliver all the Elect, was the end of all his Undertakings. Nevertheless, it is not subjectively in us, because 1. It is inconsistent with the nature of Gospel-Imputation. To impute to one what is suffered by another, is to esteem the one undertaken for, in the Sufferings of the other, and to deal with him as if himself had suffered the same things; yea, and had never deserved to suffer; but it is not to judge, that he did in his own Person suffer; for that were false, and a Derogation to the Honour of him who endured the Sufferings; especially, if he freely suffered in another's Room, and for his Advantage, as our Lord did, *Heb. 9. 13 Gal. 1. 4*. Much less is imputation an Infusion of Christ's Righteousness into us, or a putting it subjectively in us.

2. The Soul in all Actings of Faith on Christ's Righteousness, ought to look at this Righteousness, as in Christ, and not in himself, who believeth, *2 Pet. 1. 1. 1 Joh. 2. 12*. Would it not be strange Language? to say, I trust for new Pardon or Comfort to the Righteousness that was once in Christ; but is now in me: In me, is the meritorious Cause of my Pardon: In me, is the fountain, to which I must look for washing and healing; not as it is in Christ, to whom I am united, but as it

It inheres in me as the Immediate Subject of it. But the Gospel directs to look to him and be saved, *Isa.* 45. 22. Faith owns the Foundation of our Plea to be in Christ, from whom are derived to us that Pardon, and Right to Life, which are the Effects of his Righteousness. For this we are justified, for that Righteousness which is in Christ, we are acquitted and adopted. The efficient Merit is in him, the Effect of the judicial Absolution for that Merit is in us. The Righteousness is still in Christ, for the sake whereof we are absolved or justified. God hath for Christ's sake, forgiven us, but not for the sake of what is in our selves, *Eph.* 4. 32. Had not he obeyed and suffered for us, we could not have been absolved for the sake of his Obedience and Sufferings: And now being absolved or made righteous in a *Law Sense*, we have as much Matter of glorying in him, as absolved, acquitted-Sinners can have: We are justified by his Righteousness, that is for that we are forgiven; and also entituled to Life, which we had forfeited our selves but we are not made innocent, nor so esteemed; we are not accounted them who made the Atonement. We still take hold of (or acknowledge and approve, with Reliance on it and Submission to the Terms of its Application) of Christ's Righteousness, that we by it may be forgiven; and this is our *Blessedness*, *Rom.* 4. 7. and our Gospel Righteousness, which all such refuse who reject redeeming Love from a Conceit of their own Merits; or refuse the Terms of the Gospel, which by the Promise do make us capable of being justified and saved for the Merits of Christ. Yet these still remain, his Merits, though thus beneficial to us in their Application, as the procuring Cause of all our Good.

3. If the Mediatorial Righteousness be subjectively in us, we must grant all those Absurdities which

which the Enemies of Gospel-Imputation object, and the Orthodox deny. If it be in us, then we may be as truly Intercessors as Christ, and in the same Sence, viz. In the Virtue of Merits made personally ours. We have a Righteousness in us which is able to save the World, and capable of being imputed to their Justification. We need no Forgiveness, but are saved by the Covenant of Works as claiming Life by its Sanction immediately, which is inconsistent with all Remission; yea, or Imputation of Christ's Righteousness, which did no way consist in Forgiveness, but in a full Satisfaction. This would denominate us Saviours from the Moment we were justified, if not before. Whereas, we still need pardon, and continue justified by the Efficacy of the Righteousness of another, and must look to Christ as the only Subject of it all our days. Our justified state is a Continuance of the blessed Effects of the Righteousness of Christ from first to last. That Cause is still productive of Supplies, as our Guilt returns, or Necessities and Capacities renew or grow; but our Redemption is ever in Christ, *Rom. 3. 24.*

3. *That we are as Righteous as Christ, is not a proper or safe Speech.* It's true indeed, our Pardon and Acceptance is firm and lasting, and will no more fail us, than the Righteousness of Christ will fail; It being the meritorious Cause and Security thereof, and the Benefits can abate to none who answer the Gospel-Rule of its Application. But yet we are not as Righteous as Christ; we are not so as to Sanctification; he being perfectly holy, we being imperfectly so, though really holy. And it is to be noted, That Believers are said, to be righteous in the common Sence of the Scripture, on the Account of Sanctification, *1 John 3. 7. He that doth righteousness, is righteous:* And to suppose the Elect to be as sanctified as Christ, even while they wallow

wallow in the Mire, is a strange Position. But suppose the Phrase refers to *Justification*, yet it is not proper: For, 1. Christ is denominated Righteous, on the account of what he personally did, and suffered; he derived not Righteousness from another, but possessed it as originally his own. He is eminently *the Righteous*. 1 Joh. 2. 1. whereas we are reputed Righteous for the sake of what Christ did, and not for the Merit of what we have done. Is it not unagreeable to hear a redeemed Sinner say, I am as worthy as he that paid the Ransom? Or a pardoned Worm say, I am as righteous as he who merited my Pardon? 2. Christ was so Righteous, as to merit the Forgiveness of all his Seed: he is so Righteous, as to make many Righteous, or save from the Threat, and entituled to the Reward, according to the Gospel-Rule: But we cannot justify one others Person by our being Righteous: We are not righteous enough to save a brother, Psal. 49. 7.

4. *Though Christ be perfectly Holy, yet his Holiness is not so imputed to us, as that we are therefore perfectly Holy.* This is evident: For,

1. Holiness refers to Sanctification, and not to Justification.

2. Holiness is a Conformity to the Precept, as describing what is Sin and Duty: But it refers not to the Sanction, which determines the Reward and Punishment; and so to be Holy, and to be Righteous, are distinct Conceptions. Having premised these, it follows,

3. That to be Perfect in Holiness, while we are in our own Persons Imperfect, is impossible, ungrounded, and absurd:

1. It's *Impossible*, being a Contradiction: To be perfectly Holy, and not perfectly Holy at the same time,

time, are inconsistent. If any doubt whether they are imperfect in Holiness, they are little acquainted with the Law, or with themselves.

2. It's *Ungrounded*: I know that it will be objected, That it's so by *Imputation*: But the Gospel knows no Imputation of this kind; we may as well infer, That we are Omnipotent and Omniscient, because Christ is so. I understand that the Promise gives to the imperfectly Holy, Impunity, and Right to Life, on the account of Christ's Merits: But where hath God said he will esteem the Imperfect to be Perfect, as to what he declares them Imperfect in? Or hath God ever said we are thus Perfect? He may deal with a sincere Christian (who is called Perfect, in comparison of others,) as if he were perfect; having provided for his Justice and Honour in doing thus by the Satisfaction of Christ: But he cannot account him perfectly Holy. The very Union in Marriage doth not transfer habitual Qualifications from Husband to Wife: Is a foolish Wife perfectly wise, because her Husband is so? No, though she receives benefit by his Wisdom.

3. It's *Absurd*: Our restored Holiness, is thro' the Operations of the Spirit, and not by Transfusion. If the very Holiness of Christ's Person be in us, it is his increated Holiness, or created; if his *increated*, then we are Gods, and not Men, for there is nothing increated but God; if the *created* Holiness of Christ's Humane Nature be in us, it must depart from him, or cease to be in him, as far as it's derived to us; for the same individual Quality cannot be in two Subjects at once, though the same for Kind may be. If we are as Holy as Christ, what hinders us to be entitled to the same Degrees of Glory and Honour as he? And all this being founded on the Change of Person between Christ and us, we may well say we are Christ's, even

ven every Elect Person severally: And if our perfect Holiness should be surmised from the Union between Christ and Believers, that indeed would not be a change of Person, but the making Christ and us one *Natural Person*. And then on the same grounds as we can say we are as *holy as Christ* is, we may say we are as much Gods as Christ, as wise as Christ, as entituled to Worship as Christ; we do all that Christ doth in Heaven and Earth, and he doth all as we Sinners do; we give what he gives, and he receives what we receive; Distinction of Persons is gone, Christ and we do nothing, and are nothing as distinct Persons. A thousand such things are unavoidable Consequences.

4. Can this be reconciled to the Scope of the Scriptures, wherein Believers are called to grow up in Christ? Eph. 4. 15. To perfect Holiness, 2 Cor. 5. 1. Grow in grace. The Defect of Holiness is bewailed by all the Saints, *Wretched man that I am!* saith the Apostle, Rom. 7. 24. *I press forward*, &c. Phil. 3. 12, 14. That is. Oh, that I were as Holy as Christ designed to make me, and as I shall be at the Resurrection! And the want and weakness of Holiness, is oft reproved by God, even in his own Children.

5. The Fifth Head to be proved; is, That Believers are not, as to Holiness, without Spot, Blemish, &c. Experience may convince of this: But I pass it by, as having occasion to speak to it in Chap. 16.

TESTIMONIES.

The Assembly's large Catechism puts this Question, *What is the Communion in Grace which the Members of the Invisible Church have with Christ?* They answer, *In their partaking of the Virtue of his Mediation in their Justification, Adoption, and Sanctification,*

fication, and whatever in this Life manifests their Union with him. So that, in their Judgment, it's the Vertue of Christ's Mediation operates on us, and not that the Mediatorial Righteousness is in us.

The Elders at the Savoy, c. 11. a. 1. say, Those whom God effectually Calleth, he also freely Justifieth; not by infusing Righteousness into them, but by pardoning their Sins, and by accounting and accepting their Persons as Righteous; not for any thing wrought in them, or done by them, but for Christ's sake alone, &c. Again, they add, By imputing Christ's Active and Passive Obedience unto them. The same say the Assembly's Confession, c. 11. a. 1. Thou seest it's Christ's Righteousness is imputed for pardon, and not infused. The Elders at the Savoy inform us also, Chap. 27. a. 1. All Saints that are united to Christ, although they are not thereby made One Person with him, have Fellowship in his Graces, Sufferings, and Glory, &c. and have Communion in each others Gifts and Graces. Thou findest they judge we are not One Person with Christ by our Union; and it's a Fellowship, for our good, we have by Christ's Graces, Glory, and Sufferings; but they are in him, as the Subject, and not in us. And Chap 19. a. 6. they declare, The Law is useful to Believers, to shew them the Corruption of their Natures and Lives. It's plain then with them, we are not without Spot or Blemish. The Assembly's Confession, Chap. 32. a. 1. and the Elders at the Savoy, Chap. 31. a. 1. agree, That it's after Death our Souls are made perfect in Holiness.

One of the Speeches condemned by the New-England Synod, was this: If Christ be my Sanctification, what need I look to any thing else in myself to evidence my Justification? To which they answer, This Position is unsound, because it holds forth Christ to be my Sanctification, so as that I need not look to any

any inherent Holiness in myself; whereas Christ is said to be my Sanctification, because he worketh Sanctification in us, p. 20, & p. 63. They observe it as an Errour, That Christ is our Sanctification, in the same sort as he is our Justification. They elsewhere condemn such as made Christ the Subject of our Graces.

Dr. Owen of Justification, p. 509, 510. disowns, That it can be said we are as Righteous as Christ; and then asserts, To say we are as Righteous as Christ, is to make comparison between the Personal Righteousness of Christ, and our Personal Righteousness if the Comparison be of things of the same kind: But this is foolish and impious; for notwithstanding our Personal Righteousness, we are sinful; he knew no Sin: And if the Comparison be between Christ's Personal Inherent Righteousness, and Righteousness imputed to us; Inbision and Imputation be things of divers kinds, and thus it's fond, and of no consequence: Christ was Actively Righteous, we are Passively so, &c. The Righteousness of Christ, as it was his Personally, was the Righteousness of the Son of God; in which respect it had in itself an infinite Perfection and Value: But it is imputed to us only with respect to our Personal Want; not as it was satisfactory for all but as our Souls stand in need of it, &c. From the Imputation of the Righteousness of Christ, it follows only, that those to whom it is imputed, are redeemed and saved, not at all that they are Redeemers or Saviours. And, p. 242, 243. Imputation is not the Transmission or Transfusion of the Righteousness of another (viz. Christ) into them that are to be justified, that they should become perfectly and inherently Righteous thereby; for it is impossible that the Righteousness of one should be transfused into another, to become his subjectively and inherently. And the Doctor adds, That the Righteousness of Christ is imputed to us; as unto its Effects, hath this sound sense, name-

namely, The Effects of it are made ours, by reason of that Imputation: it is so imputed, so reckoned unto us of God, as that he really communicates all the Effects of it unto us. See p. 310, 311. What can be spoken more oppositely to Dr. Crisp?

I might add Mr. Norton of New-England, who tells us, *Orth. Evang.* p. 305. Though Christ obeyed the Law formally, yet it's not the formal working of Obedience, or doing of the Command, but the good Virtue and Efficacy thereof that is imputed to the Believer. What Heaps of Testimonies could I produce? But I confine myself to these few.

The Ground of the Doctor's Mistake.

Because Christ suffered in our stead, that the Fruit of his Suffering might be our Deliverance from Suffering, and our being saved at last; therefore he thinks there is a Change of Person. Because we are made the Righteousness of God, that is, Partakers of Forgiveness, and a Right to Life, through Christ's Atonement for us, which be Merces so eminently the Contrivance and Gift of God, therefore he thinks the very Mediatorial Righteousness of Christ is subjectively in us. Because we are accepted with God for Christ's sake; therefore he thinks we have the perfect Cause of that Acceptance, viz. All Loveliness upon ourselves. Because the Church is now without spot, so as for Christ's sake to be accepted, and not detested by God; and is, on the account of the beginnings of God's Image, pleasing to Christ, and will hereafter be perfectly sanctified, without the least blemish, or any such thing; therefore he thinks it's now without Blemish or Imperfection. Because Christ's perfect Righteousness is Security for our Pardon, and inviolable Right to Glory; therefore he thinks we are as Righteous as he, as to Justification and Sanctification too. Because Christ is made of God to us, *Wisdom, Sanctification, &c.* therefore he thinks

thinks we are as Holy as he; whereas the meaning of that place is, That Christ is appointed and given to enlighten, renew and redeem us by his Merits, and by his Spirit: If this be not the sense of it, we are as wise as Christ; for he is made to us wisdom.

Reader, Observe that the Doctor thinks all these great things are true of every Elect Person, whiles in his Blood, and Unregenerate State, as much as of any Believer, who indeed hath the privilege to know it.

C H A P. VIII.

Of the Conditionality of the Covenant of G R A C E.

THIS being a Point of great concern, I shall premise an Enquiry into some Particulars, for explaining the Subject of this Chapter.

Quest. 1. What is the Covenant of Grace?

A. 1. It is not the Covenant of Redemption between the Father and Spirit as one Party, and the Eternal Word, the Lord Jesus, as the other Party. Were this Covenant understood, I think many well-meaning People would be undeceived: In that Covenant, all the Causes of Man's Salvation are adjusted and secured; all Satisfaction and Merit are on Christ, as his Undertaking; yea, it's provided there, That the Elect shall obey the Terms of Life, and certainly possess Salvation: Yea, as that Covenant was not made *with* the Elect, tho'
for

for the Elect; so they have nothing to do, as a Condition of this Covenant. And to this all absolute Promises and Prophecies of Grace are reducible, they being a Transcript thereof: This Dr. Owen makes to be a distinct Covenant from the Covenant of Grace. See his *Treatise of Justification*, p. 268, 269.

6. By *Covenant of Grace*, I mean, the way that God hath ordain'd to apply to Sinners that Salvation which is prepared by Christ, and which he will enable the Elect to comply with.

Quest. 2. *What is intended by Condition?*

Ans. I shall answer in the Words of Worthy Mr. Flavel, (*Discourse of Errours*, p. 248.) *An antecedent Condition signifies no more than an Act of ours; which though it be neither perfect in every degree, nor in the least meritorious of the benefit conferred, nor performed in our own natural strength; yet, according to the Constitution of the Covenant, it is required of us, in order to the Blessings consequent thereupon, by virtue of the Promise: And consequently the Benefits and Mercies granted in this order, are and must be suspended by the Donor, or Disposer of them, till it be performed; such a Condition we affirm Faith to be.*

Some call this a *Consequent Condition*; but they mean not consequent to the Benefit promised, but consequent to Christ's Undertaking to enable us to do it. Reader, I would have thee Note, 1. The Conditions do not merit the Blessings promised. 2. The Conditions are not uncertain; for Christ hath undertaken that the Elect shall perform them. 3. They are performed by Grace, and not by Natural Power. 4. They are performed by Men, and not by Christ, though it is by Christ that any are enabled to perform them: It's not Christ repents, or believes in a Saviour, but Men themselves.

5. It's

5. It's from God's Will in the Promise, that they are made to be Conditions; he connected the Benefit and the Duty; though he chose Conditions that were fit, yet their fitness would not have availed to our interest in the Benefit, unless he had promised that they should so avail: A penitent Believer had not been saved, but for the Promise, though it's unlike a God to have saved any that were not such. 6. These Conditions are our Duty by God's Command; and not less so, by being made Terms of the Benefit in the Divine Grant. 7. The Covenant, though conditional, is a Disposition of Grace: There's Grace in giving Ability to perform the Condition, as well as in bestowing the Benefits: God's enjoyning one, in order to the other, makes not the Benefit to be less of Grace; but it is a Display of God's Wisdom, in conferring the Benefit, suitably to the Nature and State of Men in this Life, whose eternal Condition is not eternally decided, but are in a state of Tryal; yea, the Conditions are but a Meetness to receive the Blessings. 8. The reason why we use the word *Condition*, is, because it best suits with Man's relation to God, in his present Dealings with us, as his Subjects in Tryal for Eternity. Christ, as a Priest, hath merited all; but as a King or a Priest upon his Throne, he dispenceth all: He enjoyns the Conditions in order to the Benefits; and makes the Benefits Motives to our Compliance with the Conditions: He treats with Men as his Subjects, whom he will now *Rule* and hereafter *Judge*. Now what word is so proper to express the Duties as enjoyned Means of Benefits, like this word *Conditions*? The word *Conditions* is of the same nature as *Terms* of the Gospel. There be few Authors of Note, even of any Persuasion, but they make use of this word in my sence; as *Amis, Twiss, Rutherford, Hooker of New-England, Norton, Preston, Owen, Synod*

nod of New-England, the Assembly of Divines, &c. And I know none have reason to scruple it, except such as think we are united to Christ, and justified before we are born. To such indeed all such Terms are improper, because they deny God's dispensing of saving Benefits in a way of Government.

Quest. 3. What is intended by the Benefits of the Covenant?

Ans. The good Things or Priviledges promised to such as by Grace are enabled to comply with the Terms of the Covenant, especially whatever is essential to our Felicity.

Quest. 4. Wherein do the Conditions of the Covenant of Grace, differ from Conditions in the Covenant of Innocency, or Works, as vulgarly called? For both lie in doing something, though not the same thing, nor to the same ends.

A. 1. The Conditions of the *Covenant of Grace*, are performed by the Grace of Christ freely given to Sinners. The Conditions of the *Covenant of Innocency*, were performed by strength due to, and inherent in our innocent Nature.

2. The principal Conditions of the *Covenant of Grace*, express the guilt and misery of them that perform them: Repentance owns our Filth and Guilt, and Faith in a Redeemer expresseth our sinful and lost State; neither of these could have place in our legal Righteousness, as being utterly inconsistent with an Innocent Condition: Nor can they have much room in Heaven, where we shall be perfect; whereas the Terms of the *Covenant of Works* implied nothing but Innocency and Happiness.

3. The Conditions of the *Covenant of Grace*, make us capable of no Happiness, except what Christ hath bought and prepared for us; his Blood
is

is the Price of all : But the Happiness granted to sinless Obedience, was immediately from the Creator, and knew no Atonement or Mediator.

4. The Blessings promised on the Conditions of the *Covenant of Grace*, are meerly of Grace : They be for another's sake, and not our own ; they are given to such as are condemned by the *Covenant of Works*, and that are still condemnable by the Law for the Imperfection of the performed Gospel-conditions ; yea, it's *Forgiveness*, which renders these Persons *blessed*, Rom. 4. 7. whereas the sinless Obedience of Innocent Adam made the Reward to be of Debt, Rom. 4. 4. which we, as being happy by Pardon, must renounce.

5. The Use and Interest of Gospel-Conditions, is not from the Conformity of them to the Preceptive part of the Law, (though in a degree there be that,) but from their Conformity to the Rule of the Grace of the Promise : The Promise of Pardon through Christ, being to the penitent Believer, and no other ; Repentance and Faith become necessary and useful Conditions of this Pardon, by the order of God in that gracious Promise : But by the *Covenant of Works*, the meer Work gave an Interest in the Reward, as it was Obedience to the Precept, by a Sanction that had Goodness, but no such Grace in it.

On these accounts, I shall never fear that the *Conditionality of the Covenant of Grace* should turn it into a *Covenant of Works*, till I see it proved, That God can promise, and apply no Benefit purchased by Christ to a poor Sinner, upon the Condition of any Action he commands, and freely enableth the Sinner to perform. The Judgment-day is past, and a State of Tryal is over, whenever this is proved.

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These things I have premised, that, if possible, I may remove the Mistakes which govern the Minds of some well-meaning People.

The TRUTH.

TRUTH. I shall express it in the Words of the Assembly: *The Grace of God is manifested in the Second Covenant, in that he freely provideth, and offereth to Sinners a Mediator, and Life and Salvation by him; requiring Faith as the Condition to interest them in him, promiseth and giveth his holy Spirit to all his Elect, to work in them that Faith, with all other saving Graces; and to enable them unto all Obedience, as the Evidence of the Truth of their Faith and Thankfulness to God, and as the way which he hath appointed them to Salvation.* Large Catechism.

Quest. 5. *How is the Grace of God manifested in the Second Covenant.*

1. Thou canst not but observe, that the Assembly did judge, 1. That though God hath provided a Mediator for Sinners, yet they have no interest in him till they believe. 2. That the Covenant is Conditional. They scruple not to call Faith the Condition of our Interest in Christ, and of Salvation by him. 3. That Christ and Salvation are offered to all Sinners on the same Condition, though God effectually enable the Elect to obey the Condition.

ERROUR. The Covenant of Grace hath no Condition to be performed on Man's part, though in the strength of Christ: Neither is Faith itself the Condition of this Covenant; but all the saving Benefits of this Covenant, are actually ours before we are born: Neither are we required so much as to believe that we may come to have an Interest in the Covenant-Benefits.

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Provid,

Proved, that this is Dr. Crisp's Opinion.

The Doctor spends more than a Sermon to prove this: And saith, p. 81. *There is not any Condition in this Covenant. Mark what I say, I know I shall go against the strain of some, &c.* P. 82. *Observe, I pray you, and you shall plainly perceive, that Man hath no Tye upon him, to perform any thing whatsoever, on his part, as a Condition that must be observed on his part; and there is not one Bond or Obligation upon Man, to the fulfilling of the Covenant, or partaking of the Benefits of it.* P. 84. *he puts this Objection, Though Works be not the Condition of the Covenant, yet we hope you will yield Faith is the Condition of the Covenant.* He answers, *I must needs tell you directly, that Faith is not the Condition of the Covenant.* But the Reader may suppose the Doctor only means there be no meritorious Conditions. No, he excludes all things wrought by Men, or in Men, as necessary to their Interest in the Covenant-Blessings: For he tells us, p. 81. *That after we are in Covenant with God, he will bestow these things upon us, as Effects of the Covenant.* And, p. 83. *The Covenant in the actual substance of it, is made good to a Man, before he can do any thing, i. e. from Eternity, and in the Womb.* Elsewhere he says, *Before our eyes be opened, &c.* p. 600. &c.

Wherein the Difference is not.

1. It is not whether God hath promised, and Christ engaged in the Covenant of Redemption, that the Elect shall believe, and possess Christ, &c. This I affirm. 2. Nor whether there be any Duty on Man's part, as a Condition of Christ's Undertaking, or of the Certainty of the Things undertaken in that Covenant. This I deny. 3. Nor whether the Conditions of the Covenant of Grace be performed in our own strength, or be uncertain, as to the Elect. This I deny. 4. Nor whether

ther the Performance of the Conditions, move God to enact, offer, or appoint this Covenant, whereby the Grace of Christ is applied. This I deny, and add, That God enacted this Covenant before we were born, and offers an Interest in it on its proper Terms, to Men, when Sinners. 5. Nor whether the Performance of the Conditions of the Covenant be a Purchasing Price, or meritorious of the Benefits promised on such Conditions. This I deny, for Christ alone paid the Price, and it's the Covenant-Promise gives the Interest in the Benefits to such as perform the Conditions. 6. Nor whether the first Grace, by which we are enabled to perform the Condition be absolutely given. This I affirm, though that be dispensed ordinarily in a due use of Means, and in a way discountenancing Idleness, and fit encouragement given to the use of Means. 7. Nor whether all the Conditions of the Covenant be of the same use, to the same purpose, or *alike* compleat Terms of the principal Benefits. This I deny, for Faith is suppos'd to all other Conditions, and by Faith we are united to Christ, &c. 8. Nor whether, upon Performance of the Conditions, the Covenant-Grant become not as absolute, and the Right to the Benefit no longer suspended. This I affirm, for the Promise conveys the Title as soon as the Terms of the Grant are answered.

The real Difference.

1. Whether the Elect have an actual Interest in the saving Benefits of the Covenant of Grace, while they live in Unbelief? This the Doctor affirms, and I deny. Of which see Chap. 10, 11, 12.

2. Whether God doth not offer the saving Benefits of the Covenant upon Official Terms, as, *Believe, and thou shalt be saved*? This I affirm, and the Doctor denies.

3. Whether the beneficial Priviledges of the Covenant be not suspended on Terms of Duty?

as, Doth not God forbear to Pardon us till we believe? This I affirm, and the Doctor denies.

4. Whether God doth engage to bestow the promised Benefits of the Covenant on all such who, through Grace perform the Conditions. This I affirm, and the Doctor denies.

All may be reduced to this, Whether our believing Consent to the Covenant of Grace, be absolutely necessary by God's Command and Promise to our Interest in the saving Benefits of that Covenant? This the Doctor denies, and I affirm.

The TRUTH confirmed.

1. Each of the Benefits of the Covenant are offered to Men on condition, and not absolutely in relation to God, as his People is, so *Lev. 26. 3, 12. If ye walk in my statutes, and keep my commandments; I will walk among you, and will be your God, and ye shall be my people.* That this refers to the new Covenant-Relation, is plain, by *2 Cor. 6. 16.* So is Union to Christ, with a Communion in the Benefits proceeding therefrom. *Matth. 22. 2, 3, 9, 10, 11.* They must come to the Wedding-Supper, or have no share in it: So is it of Pardon of Sin, Acceptance to Life, Adoption and Salvation: *Rom. 10. 9. If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart, &c. thou shalt be saved. Rom. 4. 25. To whom it shall be imputed, if we believe on him, that raised up Jesus our Lord. Gal. 3. 7. They which are of faith, are the children of Abraham.* See more of this in the Chapters of Union, Justification, &c. And note, that it's Injustice to add new Terms of any of these Benefits, if they be ours by the Covenant as absolute before.

2. If the Covenant be not conditional, as to the disposing of these Benefits, it would follow,
1. That all to whom the Offers are made, have

an Interest in them, or It is not a serious Offer, no, nor a true Offer, as not containing a real and mutual Connexion between the Benefit and the Duty.

2. Faith itself is no more necessary to our first Interest in these Benefits, than any other Grace; nay, than Unbelief. Let no Body object, It's a Sign, for so is any other Grace; yea, so might be the Description of *Paul* by his Name, by his abode; yea, by his Sin; viz. A *Persecutor*: *Paul* the Persecutor, of such an Age and Place, would serve as well to evidence him a justified Man, as his Faith. Abundance of such Consequences, to the very overturning of the Gospel, and a Religion, are unavoidable.

3. Men are said to enter into Covenant with God, *Deut.* 29. 12, 13. To make a covenant. *Psal.* 50. 5. To keep covenant. *Psal.* 103. 18. To perform the covenant. *2 Chron.* 34. 31. Take hold of the covenant. *Isa.* 56. 46. To lye to God in their hearts, not being right with God, when they enter into covenant with him. *Psal.* 78. 36, 37. They forsake the covenant. *Dan.* 11. 30. Broken the everlasting covenant. *Isa.* 24. 5. see also *Jer.* 50. 5. Shall joyn themselves to the Lord in a covenant, not to be forgotten. *Ezek* 20. 37. I will cause you to pass under the rod, and will bring you into the bond of the covenant. All these Expressions are convincing, that there is a Restipulation on Man's part; and that it is a Covenant, with respect to that *Mutual Stipulation* between God and us. To suppose the Covenant to be the sole Act of God, and an Act that's meerly absolute, renders all these Phrases impertinent and impossible. Can we be said to make or keep the Covenant which is only God's absolute Grant? It was his Act to appoint this Covenant, and to enable us to make and keep it: It's his Act to Restipulate on his part; but to deny it to be conditional, as to the very Benefits, is

to make God to be the sole Party covenanting,
&c.

4. Consider the Seals of the Covenant, *viz.* Baptism and the Lord's Supper ; and you will easily judge, that they do not Seal absolutely, but conditionally ; if absolutely, then every one that partake thereof are saved. If they seal conditionally, the Covenant must be conditional, for by them the Covenant is renewed, and the Benefits exhibited according to the Tenure of the Covenant it self. They do not seal to us, that we have the Grace to which the Benefit is promised, but they seal the Benefits of the Covenant on Supposition we have that Grace : Hence, 1 *Pit.* 3. 21. Baptism that *saves us, is not the putting away the filth of the flesh, (i. e. outward Washing,) but the answer of a good conscience towards God, i. e. The upright consent of the Heart to the Vow, and Profession made in Baptism.* If Men would consider that a meer elect Person, though by Revelation known to be Elect, yet whiles Unregenerate, is not entitled to the Lord's Supper ; sure they cannot but infer, That this Person hath not an actual Interest in the Covenant, and all its Benefits, whiles he continues so.

5. I might shew, that Unbelief, and whatever are Sins contrary to the Terms of the Covenant, are the only Hinderances to a Sinner's Interest in the Benefits of the Covenant ; and by these we are said to *reject* and *refuse* the Covenant. The Scripture is full in this, it lays Mens want of Forgiveness on their Unbelief, as the culpable cause, *&c.* It's needless to shew how this infers the Covenant-Benefits are conditional.

6. The Gospel-Promise being the way which Christ appoints to dispense saving Benefits to Sinners, must have the same Rules with the Covenant of Grace. This Gospel is his *Testament*, and the
 same

same with this Covenant; the Benefits are the same, and the Covenant cannot be a disposition of these Benefits in a way contrary to this Gospel; but this Gospel or Covenant tells us, 1. That there is a Promise of the first Grace made to Christ for the Elect, and by the Vertue of that Promise, the Elect do consent to the Covenant. 2. This Gospel, or Covenant, is the Means whereby that Faith is wrought. 3. This Gospel commands, and by the power of the Spirit, works that Faith, in order to saving Benefits; which Benefits, it promisseth to such as do thus believe, and to no other. 4. This Gospel, or Covenant invests Believers in those saving Benefits. 5. It secures the Perseverance of Believers in that true Faith, and the necessary Effects and Operations of it, and thereby secures those Benefits as unforfeited. But Christ never bequeathed, or promised in the Gospel, a Pardon or Salvation to the Unbelievers; nor the continuance of that Pardon or Salvation, but on supposition, that this Faith perseveres; and if the Gospel-Promise say no such things, I am sure the Covenant did not.

7. The account of the Covenant, which seems most for its Absoluteness, implies this conditional Connexion of the required Grace, and the promised Benefits, *Jer. 31. 31, 32, 33. Heb. 8. 10, 11, 12. Heb. 10. 16, 17. Jer. 32. 40. Ezra 11. 19, 20, &c.* There be others, that refer to the Restauration of the Captivity. I'll fix on that, *Jer. 31. 31. I'll make a new covenant with the house of Israel, and the house of Judah. 33. After those days, I will put my laws in their inward parts, and write it in their hearts, and I will be their God, and they shall be my people; and they shall teach no more every man his neighbour, and every man his brother, saying, Know the Lord, for they shall all know me, from the least of them to the greatest of them; for I will forgive their*

iniquities, and remember their sins no more. This is quoted *Heb. 8. 10, 12. and 10. 16, 17.*

To understand this, we must consider, 1. Whom is this Covenant made with. 2. What cannot be inferred from this Scheme of the Covenant.

1. *Whom is this Covenant made with?* It's with the House of *Judah* and *Israel*, not the Men in present being, but Men to be hereafter. *It's after those days I will make it:* So that it was after the *Mosaick* Covenant was to expire, *v. 32.* and it could not be the only Covenant of Grace, for that had its being from the Fall: And the sincere *Israelites* did not lose the Advantages of it by the *Mosaick* Dispensation, as the Apostle argues, *Gal. 3. 17.* The Point before us, is to know who this *Israel* and *Judah* be: 1. They are either the natural *Jews* to be alive in *those days* which this Promise refers to. 2. Or true Believers, who are inwardly *Israel*, *Rom. 9. 6.*

1. If it terminate on the *Natural Jews*, It's the strongest Text for the Conversion of that People, and describes the Extent of it, *viz. To all:* The Manner of it, *viz. by an immediate Influence* for the most part; and forgiving their Iniquities, refers to their Sin, in crucifying Christ, for which that Blindness came upon them, that is here removed. If you take it in this sense, yet here is a *Law written in the Heart*, which includes Faith, in order to God's being their God, and the Remission of their Sins.

2. If true Believers, or they that are inwardly *Israel*, be meant, as *Rom. 2. 9.* then it's plain, that there is Faith in all such who are the Parties with whom God makes this Covenant: They are the *children of Abraham by faith*, *Gal. 3. 7.* And no Unbelievers are *Israel* in this Notion. If you take it thus, the Text imports, Perseverance, great Sanctification, and high Improvements in Holiness and
Know-

Knowledge, great Nearness to, and Amity with God, &c. as the Benefits secured, and reserved for the *New-Testament-Times*, and all these to Multitudes.

2. It cannot be inferred from this Scheme of the new Covenant, that (as the Doctor would have it) God doth not require any Duty as the Condition of the Benefits which he promiseth to give; for here's God's Law written in the Heart, before our Relation to him as his People, or the Pardon of Sins; and though this Text includes the Effects and Materials of the Covenant, yet it doth not describe the whole *Form* of the Covenant; for in other places, God requires the new Heart as a Condition of Life: Ezek. 18. 31. *Cast away from you all your transgressions, and make you a new heart, and a new spirit, for why will you die, O house of Israel? But turn and live,* Jer. 7. 23, &c. Yea, our Ministry, which is the Ministry of the *New Testament*, 2 Cor. 3. 6. is to preach Faith and Repentance for the Remission of Sin. We are to promise the Benefits of the Covenant to all that submit to the Terms of it; and to declare, That all who refuse the Terms, shall therefore be excluded from the Benefits, as you'll see Chap. 10, 11, 12, 21.

TESTIMONIES.

You have already seen, that the *Assembly* say, The Covenant of Grace is conditional, and Faith is a Condition of our Interest in Christ, and Salvation, and these are offered to Sinners on that Condition. The *Congregational Elders* at the *Savoy*, affirm as much, Chap. 7. a. 3. 'The Lord was 'pleased to make a Second Covenant commonly 'called the Covenant of Grace, wherein he freely 'offers Life and Salvation by Jesus Christ, requiring 'of them Faith in him, that they may be saved.

You see they think there's in the Covenant an Offer of Life, if Men will believe; and God requires Faith, that we may obtain this Life.

The *New-England Synod* confutes *Error 28.* which was this, *To affirm there must be Faith on Man's part to receive the Covenant, is to undermine Christ.* This the Synod say, is contrary to *Mar. 16. 16. Error 38.* was, *That there can be no closing with Christ in a Promise that hath a Condition expressed.* The Synod say, this is erroneous, and contrary to *Isa. 55. 1. Mat. 11. 28. Mar. 1. 5.* and adds, 'If the Gospel itself be laid down in a conditional Promise, if the Apostles and Prophets laid hold on such Promises, to help to Union, then there may be a true closing with Christ in a Promise, that hath Qualifications and Conditions expressed. So the brand, as *Error 48.* *That conditional Promises are legal.* And *Error 81.* *Where Faith is held forth by the Ministry, as the Condition of the Covenant of Grace on Man's part, &c.* there is not sufficient Bread. Which the Synod thus confutes: 'This Position seems to deny Faith to be a Condition at all, or at all active; and so, if Condition in this place signifie a Qualification in Man wrought by the Holy Ghost, without which, the Promises do not belong to Men. This is contrary to *Joh. 6. 48.* *Dr. Owen* saith, *Treatise of Justification*, p. 264. 'That Christ undertook, That those who were to be taken into this Covenant, should receive Grace, enabling them to comply with the Terms of it, fulfil its Conditions, and yield the Obedience which God required therein. How frequently doth he assert, That our Interest in the Benefits of the Covenant depends on our answering the Terms of the Gospel?— 270, 303, &c. 351. He informs us, 'A Covenant doth not operate by meer Sovereignty, it becomes not a Covenant without the Consent of them with whom

‘whom it is made. Wherefore, saith he, no Benefit accrues unto any, or Freedom from the old Covenant by this Constitution, unless he hath actually complied with it, hath chosen it, and is interested in it thereby.

Mr. Norton, *Orth. Evang.* 172. affirms, ‘That the Gospel holds forth Salvation before Faith, indefinitely, not definitely; generally, not particularly; conditionally to every one, not absolutely to any one: Hence this indefinite Proposition, *Whoever believeth, shall be saved*; containeth a Command, and a singular or particular conditional Promise, &c. He often proves Faith to be the first Condition. See *Furretin. Instit. Theol. Pars 2. p. 203.* where he proves the Covenant of Grace to be Conditional. How poor is the Number that denies it?

The Ground of the Doctor's Mistakes.

He thinks every thing is a Price to buy a Benefit, which is a compliance with the way God hath ordained to bestow the Gift; whereas there's a *buying without Price*, which is our Acceptance of Life upon the Terms of God's Offer, *Isa. 55. 1.* He thinks, because God hath promised to Christ, That the Elect shall believe, therefore God cannot make Faith a Condition of any other Blessing, which he resolves to bestow in order after Faith. He thinks, because Christ is given to be a Covenant, that is, he is appointed as a Surety, to see the great Ends of the Covenant accomplished and secured; therefore there is nothing required from Men, as the way of their Interest in the Benefits of the Covenant, tho' under the Influence of Christ. He thinks, because Christ is appointed to work Faith in order to Union, and other Benefits; therefore we must have an actual Interest in Christ, and those Benefits, before this Faith is wrought. He thinks,

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thinks, because all Grace after Union comes from Christ, as our actual Head ; therefore Christ by his Spirit can work no Grace in us, as our designed Head. He thinks, because God Sovereignly decreed what Benefits he would bestow ; therefore he hath, as our Ruler, stated no Rectoral Method of bestowing those Benefits. Because the Covenant is everlasting, (as to future ;) therefore he judged there can be no Condition on Man's part ; not remembring that the Covenant secures our Perseverance in performing those Conditions.

C H A P. IX.

Of the Nature of Saving FAITH.

TRUTH. I Shall expresse this in the Words of the *Assembly, and congregational Elders at the Savoy, (Confession of Faith, Chap. 14. a. 2. and Declarat. Chap. 14. a. 2. of Saving Faith,)* ‘ By this Grace, a Christian believeth to be true ‘ whatever is revealed in the Word, for the Authority of God speaking therein ; and acteth differently upon that which each particular Passage thereof containeth ; yielding Obedience to the ‘ Commands, Trembling at the Threatnings, and ‘ Embracing the Promises of God, for this Life, ‘ and that which is to come : ‘ But the principal ‘ Acts of Saving Faith, are Accepting, Receiving, ‘ and Resting upon Christ alone for Justification, ‘ Sanctification, and Eternal Life, by vertue of the ‘ Covenant of Grace.

Reader, Weigh this sound Account of Faith : Which if it were regarded, and no Essential Part
of

of it excluded, when Faith is considered as a Condition of any Gospel-Benefit; How much vain Disputes would be prevented, as well as Danger to poor Souls? And one would think, no Man need prove, That it is not Saving Faith, when any Essential Part of it is wanting; and that it must be Saving Faith when we mention Faith as the Condition, or Moral Instrument of any Saving Benefit.

ERROR. Saving Faith is nothing but our Persuasion, or absolute concluding within ourselves, That our Sins are pardoned, and that Christ is ours,

Proved, that this is Dr. Crisp's Opinion.

The Doctor tell us, p. 493. *The whole Essence of Faith, is nothing else but the Eccho of the Heart answering the foregoing Voice of the Spirit and Word of Grace: Thy Sins are forgiven thee, saith the Spirit and Word of Grace; My Sins are forgiven me, saith Faith. And the Soul that can assume thus from the Spirit and Word of Grace, hath the whole Essence of Believing.* When the Doctor, p. 107. puts a Man on examining his Faith, he hath these Words: *How do I know I believe in Christ? He answers, Do I rest my Heart upon this Truth? Do I receive it as a Truth, that I do believe? Or do I reject it, and will not receive it? Then I do not believe. But if you sit down and rest upon this Truth, and receive it, and do in reality believe it, then you may absolutely conclude, Christ is yours.* And, p. 296. *If the Lord, I say again, give to any to believe this Truth, That it is his Iniquity the Lord hath laid on Christ; God himself cannot charge one Sin on that Man.* And, p. 158. he makes the difference betwixt a strong and weak Believer to consist in the Degree of this Persuasion. See more in Chap. 10, 11.

Wherein

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Wherein the Difference is not.

1. It's not, whether Assurance be attainable in this life, as the effect of Faith. 2. Nor whether a Sinner ought to apply, yea, doth personally apply the general Offers of Christ and Life, by his own compliance with the Terms of the Gospel; For upon a true acceptance of a whole Christ, he is mine in vertue of the Gospel-Promise, which God will perform, in giving Christ and Life to all that accept of him, as he is proposed for our Acceptance. 3. Nor whether a convinced Sinner hath at first a more especial Regard to Christ's Priestly Offices and Sufferings, as what are more sensibly fitted to his guilty State. 4. Nor whether every thing recorded in the Scriptures, must not be dwelt on with the same Regard, Concern, and Assurance, as the Essentials of the Covenant of Life. 5. Nor whether Faith contain in it a reliance on Christ, as the only Saviour; and on his Satisfaction and Merits, as what alone purchased our Pardon and Acceptance; as well as it includes the realizing Assent to the Truth, and unfeigned fiducial Consent to, and Acceptance of a whole Christ in all his Offices. All these I affirm.

The real Difference.

1. Whether the whole Essence of Saving Faith, consists in an Inward Persuasion or Assurance that our Sins are pardoned, and Christ is ours? This the Doctor affirms, and I deny; yea, I deny that it is at all of the Essence of Saving Faith.

2. Whether Saving Faith include not in its Nature, that powerful efficacious Assent to the Word, and fiducial consenting Acceptance of Christ as Prophet, Priest, and King, with a Reliance on his Merits, and obediential Regards to God, as the TRUTH above-mentioned doth express. This the Doctor denies, and I affirm.

The

The TRUTH confirmed.

1. Faith is not an Assurance, or inward Persuasion, That Christ is ours, and our Sins are pardoned. For,

1. Men may have this Persuasion, who do not savingly believe: They in *Matth. 7. 22.* had this, when they cried, *Lord, Lord, open to us!* Neither did the foolish Virgins seem without it, *Mat. 25. 1, 2.* Yea, it's what the most profligate Sinners grow secure by, to their own Destruction; and this upon the general Word of Grace. 2. Many true Believers have not this Persuasion; let common Experience be consulted. 3. Such as have had Assurance, do (by the Doctor's Opinion) fall into the Sin of *damning* Unbelief, whenever they doubt their Interest in Christ, and especially if they conclude that they have not this Interest: A sad Doom on many pious Souls. 4. This Persuasion should suppose an Interest in Christ, and doth not give it: It's a false Conclusion, That Christ is mine, before he is so: And must the great Term of Life be a Lye? We are to examine ourselves whether we be in the Faith, and so whether Christ be in us, before we assure ourselves that he is in us, *2 Cor. 13. 5.* And where hath God made this Proposition, *My sins are laid upon Christ*, to be the Object of Saving Faith? This Proposition is not God, nor Christ, nor any part of the Scripture, unless you suppose a general Redemption, and that to the actual Pardon of every Sinner: And as the Word of Grace promiseth Pardon to none but a Believer; so the Spirit speaks it to none but to the Believer, as a Believer.

2. Saving Faith includes the Essentials expressed in the above-mentioned Truth; as Assent, Trust, Consenting, Acceptance of Christ, Reliance, &c. This appears,

1. Faith

64 Of the Nature of Saving Faith.

1. Faith can be no less than the Soul's Answer to the Call of God, in our effectual Vocation : And to this all those things are necessary, 2 *Pet.* 1. 3.

2. The Scriptures describe Saving Faith by all these Acts : It's the *Evidence of things not seen*, and *Substance of things hoped for*, *Heb.* 11. 1. It's a *receiving of Christ*, *Joh.* 1. 12. which must be as God gives him ; and that is, a *Witness*, a *Leader and Commander of the People*, *Isa.* 55. 4. and Acts 3. 26. to bless us, in *turning every one of you from his iniquity*, *Rom.* 15. 12. In him shall the *Gentiles trust*, *Isa.* 44. 5. *One shall say, I am the Lord's* ; and another shall *subscribe with his Hand unto the Lord* ; which express consent.

3. Christ cannot be received as a Saviour, nor as the way of a Sinner to God, if Faith include not these Great things : He is not a Saviour, if you exclude any of his Offices ; and as an entire Saviour we must receive him, *Mat.* 1. 21. Can any Man receive him as a Prophet, and not believe and accept of his Teachings ? Can any receive him as a King, that refuseth Subjection to his Government ? No ; for, *We will not have this man to reign over us*, was the Language of Unbelief, as well as Damning to those Unbelievers, *Luke* 19. 14, 27. and the same word signifies *Disobedient*, and *Unbelieving*, ἀπειθήναι, *Rom.* 10. 21. Can any Man come to Christ as a Priest, and not rely on his Sacrifice for Pardon to be obtained by him ? And the Word tells us, *we come to God by him*, if he be our Saviour, *Heb.* 7. 25. But who can suppose that there's this, without any dedication of our selves to God ? &c. Oh, that Men were but wise enough to know what it is to receive a Ruler, or a Teacher ! What Peace would it cause !

4. A Faith without these Essentials, could never produce those great Effects which are ascribed to Faith. How could it *purifie* the Heart? *Act. 15.*
 9. Be a *Shield* against Temptations? *Ephes. 6.*
 16. *Works* by Love? *Gal. 5. 6. Sanctifies us?*
Act. 26. 18. By Faith we are *risen* with Christ,
Col. 2. 12. Is a lower Faith operative, as *Jam.*
 2. 17. Or can any call that which wants these,
 A Principle of Obedience virtually including all
 Grace, to say nothing of the unmeetness of a lower
 Faith to be the appointed Condition of Saving Be-
 nefits, when it is the appointment of a wise and
 holy Governour?

5. An enlightned, regenerate Soul, cannot act
 towards Christ (when he is first presented to its
 view) below these Instances: It's not a regene-
 rate Heart that admits actions contrary to any of
 these; if it is a regenerate Heart, it will disco-
 ver itself in each of these, upon the offer of
 Christ as a Saviour. *Act. 9. 6. Lord, what wilt*
thou have me to do? &c. Sure a regenerate
 Principle includes a disposition to all these acts;
 and the first view of Christ will excite and attract
 them.

TESTIMONIES.

You have seen the Judgment of the *Assembly*
 and *Elders* at the *Savoy*, in the *Truth* above
 stated: Both also affirm, *ch. 18. a. 3, 4. Infalli-*
ble assurance doth not so belong to the Essence of
Faith, but that a true Believer may wait long,
and conflict with many Difficulties, before he be
partaker of it. And the Assemblies Large Cate-
chism. Quest. Are all assured? &c. They An-
swer; Assurance not being of the Essence of
Faith, &c.

66 *Of the Nature of Saving Faith.*

One of the Errors for which the Church of Boston, in New-England dealt with Mr. H. was, That there is no Faith of God's Elect, but Assurance.

Dr. Owen, in his *Treat. of Justification*, p. 111, 112. denies, That a full Perswasion of the Forgiveness of our Sins ; or, That what Christ did and suffered as our Mediator, he did it for us in particular, or a particular application of especial Mercy unto our Souls, &c. are of the Essence of Faith, though all that have true Faith will endeavour it.

The Ground of Doctor Crisp's Mistake.

Because Faith is the Evidence of things unseen, (that is, it assents to unseen realities) ; therefore he thinks that our Faith is nothing but an assent to our particular Interest in Forgiveness. Because the Word of Grace promisseth Justification to all true Believers ; therefore an assurance of my being justified, is believing : Whereas I must first be a Believer, in order to Pardon, before I justly can or ought to believe that I am pardoned.

C H A P.

C H A P. X.

Of the Free Offer of Christ to Sinners, and of Preparatory Qualifications.

TRUTH. **C**Hrist is freely offered to be a Head and Saviour to the vilest Sinners, who will knowingly assent to the Truth of the Gospel, and from a Conviction of their Sin and Misery out of Christ, are humbled, and truly willing to renounce all their Idols and Sins; denying their own carnal Self and Merits, and accept of Christ as offered in the Gospel; relying on him alone for Justification, Sanctification, and Eternal Life.

Reader, Observe, 1. Christ is freely offered to the vilest Sinners, for their acceptance of him according to the Gospel. 2. He is not offered so, as if any Sinner might have a Saving Interest in him, till they are willing to deny themselves, renounce all Sins and Idols; and do accept of, and rely on him as a full Saviour, according to the Terms of the Gospel. There cannot be an acceptance of Christ, without a renouncing of Sin and Idols, and denying carnal Self, and our own Merits, as Opposites to him: And on the other hand, to renounce Sin and Idols, and deny our selves, will not avail us, without an acceptance of Christ; and reliance on him. 3. I mention some things that are antecedently necessary to our renouncing of Sin and Idols, and to our acceptance of, and reliance on Christ; as Knowledge, Assent, Conviction of Sin and Misery, and some humblings of Soul,

Soul, which must attend all true Convictions : These are *Preparatory Qualifications* ; not that an interest in Christ always follows these, but they dispose the Soul to a hearty acceptance of Christ, in opposition to all rival Opposites, and are necessary thereto in some degree. 4. The declared Design of the Offers of Christ to Sinners, is, That they may be thus willing to accept of Christ, and so partake of an interest in him.

ERROR. Christ is offered to Blasphemers, Murtherers, and the worst of Sinners ; that they remaining ignorant, unconvinced, unhumiliated, and resolved in their purpose to continue such, they may be assured they have a full interest in Christ ; and this by only concluding in their own minds upon this offer, That *Christ* is theirs.

Proved that this is Doctor Crisp's Opinion.

I need give no proof of it but this ; That it is a declared Point, which he oft strives to prove, That all the Elect are actually united to Christ before they believe, yea, before they are born ; as you'll see in the next Chapter. So that all the design of these Offers, is only to manifest to Men, That *Christ* was theirs before ; as he tells us, p. 100. *Is not Unbelief a Bar to have a part in Christ ?* He answers ; *It is a Bar to hinder the manifestation of Christ in the Spirit ; but it is not a Bar to hinder one from having a part in Christ.*

Obj. But the Doctor seems to insist on Mens coming to *Christ*, and closing with him ; as p. 206. *No consideration in the World can so aggravate a Man's condition, would he make his condition as bad as the Devils themselves ; yet if there be but a coming, there can be no consideration, in the highest pitch of sinfulness, for Christ to reject him.* And p. 202. *Whatever thou art, suppose a Drunkard, a whoremaster, a Swearer, a Blasphemer, a Mad-man*
in

in Iniquity ; couldst thou but come to Christ, I say, Come, only Come, it is no matter if there be no alteration in the world in thee when thou dost come to Christ.

A. 1. But Coming, or Believing, is no other, in the Doctor's Judgment, than an inward persuasion or concluding that *Christ* is ours : And this is not in order to an interest, but to our knowing it.

P. 106. The Doctor saith, *I must tell you, There is no better way to know your Portion in Christ, than upon the general tender of the Gospel, to conclude absolutely, he is yours, &c. Say to yourselves, (and let not this be contradicted, seeing Christ hath reached out himself to Sinners as Sinners,) My part is as good as any Man's : Set down thy rest here ; question it not, but believe it, &c. Venture thy Soul upon it, without seeking for further Security. But some will say, He doth not belong to me. Why not to thee ? he belongs to Sinners, as Sinners ; and if there be no worse than Sinfulness, Rebellion, and Enmity in thee, he belongs to thee, as well as to any in the World.*

A. 2. Not believing, or not coming to Christ, is nothing with the Doctor ; but not concluding within one's self that *Christ* is mine.

Pag. 203. *It would be welcome to them to be certainly satisfied that his Blood is their Ransom, and that their Sins are blotted out thereby ; but they dare not yet close with Christ, they dare not set up their rest there, they dare not set down with any such conclusion, but still there is something or other that remains, that must be removed out of the way before they can make this certain conclusion, Christ is their Christ. Now my Errand is to this sort of People, whose Hearts tell them, If it could clearly appear, that without danger to them, they may say, Christ is their Salvation, and sit down with this, &c.*

but

but they dare not, something or other is wanting, they dare not lay hold on Christ, and it's presumption for them to sit down satisfied that Christ is their Christ. see p. 36, 44, 432, 490.

Wherein the Difference is not.

1. It is not, Whether there is in Christ a sufficiency of Merit and Grace to save the worst of Sinners? 2. Nor, Whether Christ is offered to the worst Sinners, if they will accept of him on the Terms of the Gospel? 3. Nor, Whether the worst Sinners are often the Objects of God's Effectual Calling, in order to an Interest in Christ? 4. Nor, Whether there may not be Knowledge, Assent, Convictions, Humblings, and feigned Resolves, and yet a Soul fall of an Interest in Christ, for want of true Conversion, though they are hopeful signs? All these I affirm. 5. Nor, Whether the degrees of Convictions and Humblings be equal in all? This I deny. 6. Nor, Whether Preparatory Qualifications do merit True Grace? Yea, Or Faith or Repentance do merit an Interest in Christ? This I deny, and say, That their whole Use depends on Christ's Ordination. 7. Nor, Whether a Soul may neglect to accept of Christ as Prophet, Priest, and King, because they feel not that degree of these humblings and convictions which they desire and expect? This I deny. 8. Nor Whether these Preparatory Qualifications be the Work of the Spirit by common Grace? This I affirm. 9. Nor, Whether their immediate Influence be to prepare the Soul for a true consenting acceptance, which they are hereby less averse to, and more disposed for? This I affirm; though Dr. Owen adds, *No Man that wants these, is a Subject capable of Justification.* See *Treat. of Justification*, p. 109.

Wherein

Wherein the real Difference is.

1. Whether coming to Christ is an inward persuasion that Christ is mine? This the Doctor affirms, and I deny. Of which see Chap. 9. *Of Saving Faith*.

2. Whether Christ is offered to Sinners, with a design that they may conclude they have a Saving Interest in him, before they are regenerated by the Spirit, and savingly believe? This the Doctor affirms, and I deny.

3. Whether the Soul of a Sinner, as to its habitual disposition and purpose, is under the reigning power of Enmity, Rebellion and Filthiness, till after it hath a saving Interest in Christ? This the Doctor affirms, and I deny; affirming this Disposition is altered in our Effectual Vocation; and there can be no true coming to Christ for Pardon, and especially for Sanctification, without that purpose.

4. Whether some degrees of Convictions and Humiliation of Soul, be necessary Pre-requisites to the Soul's true acceptance of Christ for Pardon? This the Doctor denies, and I affirm.

The TRUTH confirmed.

The main Question is decided by what I have spoken of *Saving Faith*: For if *Coming* be not this Persuasion, and *Saving Faith* be necessary to our Interest in Christ, there remains little to prove. Of this last see *ch. 11. Of Union*, and *ch. 8*. Only consider, That Christ cannot be offered to be ours on any lower Terms than such as by which he actually becomes ours by the Gospel-Grant.

It remains then, that I briefly prove the Truth, as contained in the Third and Fourth Questions.

I. The

1. *The Soul of a Sinner, as to its habitual disposition and purpose, is not under the reigning power of Enmity, Rebellion and Filthiness, till after it hath a saving Interest in Christ.* You see I speak not of Degrees of Sanctification, nor Change of Practice; but of a Disposition of Heart, and Purpose of Mind. This Truth appears,

1. Effectual Vocation makes this change in the habitual disposition of the Heart; and this Vocation is necessary to our Interest in Christ. The Elders at the Savoy, and the Assembly agree, Decl. and Conf. ch. 10. a. 1. *That this Call lies in enlightening their Minds spiritually and savingly to understand the things of God; taking away their heart of stone, and giving them an heart of flesh; renewing their Wills, and by his Almighty Power determining them to that which is good; effectually drawing them to Jesus Christ, yet so, as they come most freely, being made willing by his Grace.* And a. 2. *Until being quickned and renewed by the Holy Spirit, he is thereby enabled to answer this Call, and embrace the Grace offered and conveyed in it.*

Thou seest what a great change is made on the Heart by effectual Calling; and that our Answer to this Call, (which lies in a consent answerable to this change in the Faculties) is the means of our interest in the offered Grace; which is Christ, and his Benefits. It's a Call to Life, see *Job. 3. 25.* The Dead shall hear the Voice of the Son of God, and they that hear shall live. It's a Call to Holiness, 1 *Thess. 4. 7.* Hence called a *Holy Calling*, 2 *Tim. 1. 9.* A Call to Light, 1 *Pet. 2. 9.* If any doubt whether our Vocation be a means to our interest in Christ, see 1 *Cor. 1. 9.* God is faithful, by whom you are called into the fellowship of his Son Jesus Christ, our Lord.

2. How inconsistent with Vocation, Regeneration, and Conversion, are Hearts of such vile disposition? Is this a *Heavenly Calling*? *Heb. 3. 1.* What would it avail to make such a *Calling sure*? *2 Pet. 1. 10.* Is this being *born* not of the will of the flesh, but of the Will of God? *Joh. 1. 13.* Doth the New Birth, or Circumcision of the Heart agree herewith?

3. That cannot be a true Faith, or acceptance of Christ, which consists with such vile dispositions, and is void of a purpose to be otherwise. Can he be said to accept of Christ, who, as the Doctor saith, *Hath a Knife in his Hand, and Thoughts in his Heart to murder Christ, and that without so much as laying down his Arms*? *P. 210.* What is rejecting Christ, if this be not? What is saying, *We will not have him to Reign over us*? Do not we prefer our Lusts before him? And can we thus marry him? Nay, What a carnal selfish thing is Believing? A meer using Christ for our own safety in our Abominations, which we resolve shall rule over us, without one desire to be rid of them.

2. Some degrees of convictions and humiliations of Soul, are necessary prerequisites to the Soul's true acceptation of Christ for Pardon. We find, it's the *weary and heavy laden* that Christ invites to come to him for rest, *Mat. 11. 28.* *I came not to call the righteous* (that is, the conceited and secure) *but sinners to repentance,* *Luk. 5. 31. 32.*

The Converts recorded in the Word, found such a work on them, those were *pricked in their hearts,* and cried, *What shall we do?* *Act. 2. 37.* The Goaler felt the same humble concern, *Act. 16. 30.* Paul knew what this trembling was, *Act. 9. 6.* So *Zacheus* and the *Prodigal,* *Luk. 15. 14, 15.* Where the Word even begins to take effect, the

Man is convinced of all, and judged of all. The secrets of his heart are made manifest: falleth down on his face, &c. 1 Cor. 14. 24, 25. It's a meet Order, that Man should in some degree pay this Homage to God, and thus resent his Apostacy, to God's Glory whom he hath provoked. Yea, these are absolutely necessary to bring a Man to be willing to close with Christ. Were there no weight, no remorse, no sence of sin or misery, Christ would not be regarded, much less complied with: Yea, to come to Christ, cannot be an act of the will, it thus having a contrary byass, and the practical Judgment determining against it.

TESTIMONIES.

You have already heard the Sence of the Assembly and Elders at the Savoy. You may see in *Larg. Catech. Q. What is justifying Faith?* They tell us, That the Sinner is convinced of his sin and misery, who receiveth Christ. And in the Directory for Visitation of the Sick, they are for propounding Christ and his Merits to penitent Believers, and endeavours are to be first used to humble the sick under the sence of his guilt, and the wrath of God, &c.

Dr. Owen tells us, *There is nothing in this whole Doctrine that I will more firmly adhere to, than the necessity of Convictions, previous to true believing. Of Justif. p. 133.* The necessity of them; yea, antecedency of them to true Faith and Pardon, he proves, p. 98. 99. As also Displacency, Sorrow, Fear, a desire of deliverance, with other necessary effects of true Convictions. P. 102, 103. And he tells us, *The belief of the Pardon of our own sins is not proposed to Men in the first preaching of the Gospel, as that which they are first to believe. And p. 140.* Neither is it possible there should be any exercise of this Faith unto Justification, but where the mind

mind is prepared, disposed, and determin'd unto universal Obedience.

Mr. Norton of New-England proveth at large, ' That there are certain preparatory Works between the carnal rest of the Soul in the state of sin, and effectual Vocation ; or Christ in his ordinary dispensation of the Gospel, calleth not sinners as sinners, but sinners, i. e. qualified sinners, ' immediately to believe. These are his own words, which he proves, *Orthod. Evang.* from p. 129. to 140.

The Ground of the Doctor's Mistake.

Because they that truly come to Christ, shall have an Interest in Christ ; therefore he thinks, whoever can perswade himself that he hath an interest in Christ, doth come to him ; because sometimes the worst Sinners are made the Subjects of preparatory Works, and of effectual Calling, as God's act on them ; therefore he thinks, that these Sinners are invited to conclude, they have an Interest in Christ, before they do at all answer that Call. But his greatest cause of mistake is, that he thinks the worst Sinners, if elect, have as much Interest in Christ, as the greatest Saint. Therefore indeed they need no more Faith than to know it, and that must be by a firm perswasion that he is theirs, because Christ calls Sinners to Repentance, therefore Christ is theirs while Impenitent.

C H A P. XI.

Of Union with Christ before Faith.

TRUTH. **E**VERY Man is without *Christ*, or not united to *Christ*, until he be effectually called; but when by this Call the Spirit of God enclineth and enableth him willingly to accept of *Christ* as a Head and Saviour; a Man becomes united to him, and partaker of those Influences and Priviledges which are peculiar to the Members of the Lord Jesus.

ERROUR. All the Elect are actually united to *Christ*, before they have the Spirit of *Christ*, or at all believe in him, even before they are born; yea; and against their Will.

Proved that this is Dr. Crisp's Opinion.

The Title of *Serm. 14. is, Christ is ours before we have gracious Qualifications*, p. 430. But sure the Doctor intends only to exclude Works and not Faith. A. No, 616, 617. he tells us of dangerous consequences that must follow on it, if Persons are not united to *Christ*, and partake not of Justification before they believe. And addeth, *There is not, I say, such a thing as an uniting, and cementing or knitting Power in Faith, as that Faith doth, or should become the Instrument to unite a Soul to Christ*, p. 609. *Obj.* But he may intend only to exclude the Merit or Efficiency of Faith; but not the Presence of it, or the Divine Ordination of it to that end. A. No, he denies the Presence of Faith; to this end he spends much time, p. 614, &c. to prove,
That

That Christ is ours before we come to him, and that our not coming to Christ, doth not import a state of disunion with Christ. And p. 104. he tells us, You may as soon conceive, that a Man is able to see whiles he hath no Head, as think a Man can have spiritual Eyes; whether the Eye of Faith to behold Christ, or the Eye of Mourning to lament ones wretchedness, before there be actually the presence and conjunction of Christ, the Head to such a Body. *Obj.* But must not the Spirit be given before we are united to Christ? *A.* The Doctor saith, we partake of the Spirit, only by Virtue of this Union; which he attempts to prove from the too gross use of the Metaphor of a Vine, p. 599. and sundry other places. *Obj.* Sure he meaneth only this Union is decreed before Faith. *A.* To prevent this, his words are, p. 100, 101. I do not mean, as some do, that God did actually decree, that Christ should be Christ unto such and such Persons, before he did put any Qualifications into them. But I say farther, that God gives actual possession of this Christ, and this Christ takes possession of that Person, before there be any Qualification. *Obj.* When are the Elect united to Christ? *A.* The Doctor tells you, Before they are born, p. 617. See p. 597, 609, 611, &c. Of coming to Christ against your Wills. See the end of this Chapter.

Wherein the Difference is not.

1. It is not, whether God hath decreed that all the Elect shall be united to Christ.
2. Nor whether God hath appointed, and Christ agreed in the Covenant of Redemption, to be in time the Saviour of the Elect; and that what Christ did and suffered, pursuant to that Covenant, was intended for the saving good of the Elect.

3. Nor whether all the Power by which we believe, and the Spirit, who works Faith in us, be purchased and given by Christ.

4. Nor whether Christ's giving us the Spirit of Grace, do begin this Union, and the Spirit given in order to saving Operations, produceth this Faith, whereby the Union is consummated.

5. Nor whether Faith unites to Christ by Divine Ordination, and not by its own power or merit, or as a Physical Act. All these I affirm.

The real Difference.

1. Whether the Elect are actually united to Christ before they are born? This the Doctor affirms, and I deny.

2. Whether the Elect are united to Christ till they are effectually called, and truly believe? This the Doctor affirms, and I deny.

The TRUTH Confirmed.

1. The Scriptures expressly affirm all uncalled, unregenerate Unbelievers, to be ununited to Christ, and in a state of separation from him. The believing Ephesians were before Conversion, *without Christ*, Eph. 2. 12. Were they always united to Christ, of whom Paul saith, Rom. 16. 7. *They were in Christ before me.* Or was Paul himself always in Christ? Were not the Romans out of Christ, while a wild Olive-Tree; and until they were grafted into the true Olive-Tree? which they were upon their Conversion, Rom. 11, 17, 19.

2. The Spirit of Christ, and Faith in him, are the things whereby God hath ordained us to be united with Christ; *By one spirit we are all baptized into one Body*, 1 Cor. 12. 12, 13. *Christ dwells in our hearts by faith*, Eph. 3. 17. on which account we are said to receive Christ, Col. 2. 8. And are children of God by faith, Gal. 3. 26.

3. The

3. The want of this Union is denounced against all such as have not the Spirit, and are Unbelievers, *Rom. 8. 9. If any man have not the spirit of Christ, he is none of his, i. e. Let the Man be elect or not, be the Man who he will, if he hath not the Spirit, he is not Christ's in this Union. And it's the design of that Parable, Mat. 22. 3. to 13. that they who accept not of the Invitation, or do not sincerely and spiritually consent to Christ's offer, shall not be united to Christ, or partake of the Marriage Supper.*

4. The necessary immediate Effects of Union are plainly wanting in all such as have not the Spirit, and want Faith. *He that is joyned to the Lord is one Spirit, 1 Cor. 6. 17. Can any unbelieving Wretch pretend to have one Spirit with Christ, whiles his Inclinations, Purposes, and Carriage are so contrary? Again, If any man be in Christ, he is a new creature, 2 Cor. 5. 17. q. d. Let the Man be who he will, he is not united to Christ, if he be not a new Creature. I hope none will doubt, he is no new Creature, who is carnal, who is a stranger to the New Man, which after God is created in righteousness and true holiness, Eph. 4. 24. When the Scriptures describe any person in Christ Jesus, they tell us, they (at least in purpose) have crucified the flesh with the affections thereof, Gal. 5. 24. And they walk not after the flesh, but after the spirit, Rom. 8. 1. It's not they that have crucified the flesh, are in Christ, which some might say, would render it only a manifesting sign of their In-being in Christ; but these Texts do exclude all others from a present share in this Union. The like places might be multiplied: As many of you as have been baptized into Christ, have put on Christ, Gal. 3. 27. If Christ be in you, the Body is dead, because of sin, &c. Rom. 8. 9, 10. But alas, these and the like*

are not only wanting in Unbelievers; but the direct contrary thereto prevalently reign in them, and each of these contraries, do by a Gospel Rule subject Men to those Miseries as are inconsistent with the Members of Christ: As, *If ye live after the flesh ye shall die; to be carnally minded is death,* &c. Rom. 3. 8. 6, 14.

5. Union with Christ is determined to our effectual calling: This is the means and season of that Blessing; *God is faithful, by whom ye are called into the fellowship of his Son Jesus Christ,* 1 Cor. 1. 9. Hence the Instruments of our Vocation are said to *espouse us to Christ,* 2 Cor. 11. 2. To *beget* them for him, 1 Cor. 4. 15. This Privledge is peculiar to Christ's regenerate Seed, and impossible to any that are not so.

6. Unbelievers are not Members of the Catholick Invisibile Church, which is the Body of Christ: *By one spirit you are all baptized into one body, and have been all made to drink into one cup,* 1 Cor. 12. 13. There is a present effectual working in every part of this Body, Eph. 4. 16. It's by the Spirit's Operation we are parts of this holy Temple, and fellow-citizens with the saints, Eph. 2. from 18. to 22. Every Member hath a *measure of Faith and Grace,* Rom. 12. 3, 4, 5. None of these can be true of Men dead in sin: Nor can they be Members of Christ, that are not Members of his Body, 1 Cor. 12. 27.

7. Should they that are united to Christ, apostatize from Faith, they would thereby forfeit and lose this Union. If any cease to be Believers, they would cease to be Members of Christ. This is the scope of *Job. 15. 2 3, 4, 5, 6. If a man abide not in me, he is cast forth as a branch, and is withered: Every branch in me that beareth not fruit, he taketh away.* And is it not apparent, that

Apo-

Apostacy sinks a Man into no more Unbelief, than what prevailed before he believed at all?

1. The opposite Error would reconcile what the Spirit of God declares inconsistent. The Apostle in vain asketh, *What concord hath Christ with Belial? or what part hath he that believeth with an Infidel? and what agreement hath the Temple of God with Idols*, 2 Cor. 6. 15, 16, 17. By this Opinion, Christ and Belial can be, and dwell quietly in one Man for many Years; and he that believeth, and an Infidel, have the same part in the highest Priviledge, viz. Union with Christ. In Uncleanness, God receives all alike, and is their Father, though they resolve against being separate, Men can (though God saith they cannot) *partake of the Table of the Lord, and of the Table of Devils*, 1 Cor 10. 21. For Union and Communion with Christ be the Heart of the Benefits included in partaking of the Lord's Table.

Reader, Welgh these things, and thou canst hardly conceive, what Act of God an Union before Faith can be ascribed to. It's not to the Decree, for that only resolveth it shall be in future. It's *not to Gods* appointing, or Christs engaging to be a Mediator; for thereby he undertook in time to raise a Seed, which, *in the fulness of time, God would gather in one in him*, Eph. 1. 10. It's not in Christ's assuming the humane Nature, for that admits all Mankind to be united to him, as well as the Elect. And what Mr. Sterry and others talk of a radical Union with Christ, as he is the top Branch, or the universal Spirit of the Creation, in a Nature distinct from his Divine and Humane; it's fordid to such who know of but two Natures in Christ; and if granted would not prove the Doctor's Notion of *actual Union*.

T E S T I M O N I E S.

The Assembly, Confess. Ca. 26. a. 1. and the Elders at the Savoy, chap. 27. a. 1. affirm, ' That we ' are united to Jesus Christ by his Spirit, and by ' Faith. A. 5. Only the Elders add, ' We are not ' thereby made one Person with Christ. The Lesser Catechism hath this Question, *How doth the Spirit apply to us the Redemption purchased by Christ?* A. By working Faith in us, and thereby uniting us to Christ in our effectual Calling.

The New-England Synod confutes this, as *ERROR 37.* ' We are compleatly united to Christ before, or without any Faith wrought in us by the ' Spirit. They sum up their confutation of this in these words, ' If there be no dwelling of Christ in ' us, no coming to him, no receiving him, no being ' married to him, before and without Faith. But the former is true. *ERROR 16.* which Boston Church charged Mrs. *Hutchinson* with, was, ' That Union to ' Christ is not by Faith. *ERROR 38.* The Synod confutes, is, ' There can be no true closing with ' Christ in a Promise that hath a condition expressed. *ERROR 69.* ' Though a Man can prove a ' gracious Work in himself, and Christ to be the ' Author of it, if thereby he will prove Christ to ' be his, this is but a sandy foundation. He never read Dr. *Open*, who did not find him as express in this as any Man can be. ' *Norton, Orthod. Evang.* p. 291. Union in order of Nature, though ' not of Time, followeth Vocation. P. 181. Union, not without the Act of Faith. P. 122. It's ' by the Spirit and Faith.

The Grounds of the Doctor's Mistake.

Because Christ is appointed, and given to raise a Body eternally elected thereto; therefore he thinks,

thinks, they are this Body before they be raised. Because all After-Grace is from Christ as our actual Head ; therefore he thinks, Christ cannot, by his Spirit, work the first Grace, as our *designed* Head. Whereas the Spirit makes *us an habitation to God*, Eph. 2. 22. And it's a strange conceit, that Christ can exert no act of Power on a dead Soul, in order to Union, but Men must infer that Union prior to it. Because the *natural* Body cannot see without a Head ; therefore Christ cannot convert a Sinner, to bring him into his *mystical* Body. One might better infer, the Head cannot see without the Body, and the Body sees as much as the Head, and the Head sees no better than the Body ; and so conclude, Christ can see nothing, till every elect Person be a Member, and every Member seeth as well as Christ, and the dim sight of every Member, makes the sight of Christ as blind as his. Because Christ *received Gifts* for the rebellious, that God might dwell among them ; therefore God dwells among them, before those Gifts operate , or be communicated to them. Whereas the Apostle, Eph. 4. 10, 11, 12. tells us, how these Gifts are the Means by which the Elect are converted, and made Believers, and so come to partake of Union with its peculiar effects. Because, from the Parable of the Vine, the Gardener puts the Graff into the Tree before there's Sap or Fruit ; therefore he thinks a Man is in Christ, before God puts him in Christ by the Spirit and Faith, which is the only *ingrassing* the Word tells us of, besides external Church Priviledges, Rom. 11. 17, 19. I may as well argue, a Member of Christ must always do wicked Works, because the Graff bears always Fruit of its own kind, and not after the kind of the Stock into which it is ingrafted. How sad is it to strain and abuse Parables or Metaphors against the Scope of the Gospel, because

God condescends to explain some Truths thereby? as if all that belongs to the Metaphor, teach and prove any Doctrine, because that one point, for which the Lord useth it, is illustrated thereby. What work may soon be made by fond People, if this be true? Because we are chosen in Christ from Eternity; that is, elected to obtain Life by him as Mediator; therefore we are one with him before any uniting Bonds.

Reader, I forbear to represent the Nature of this Union, as he seems to state it, *p.* 104, 105, 648, 649, 615. hoping he meant better than many of his words do import; but for thy own good, know, that upon believing we are made partakers of Gospel-benefits; we are related to him for all the advantages which the Metaphors of this Union express. He loveth, enricheth, and honoureth us, as a Man doth his Wife. He directs, rules, and quickens us, as a Head doth the Members: He ministers Grace for Fruit and Exercise, as the Root doth to the Branches. Yea, this relation he'll keep undissolved; and yet more, the very Spirit that his Humane Nature received in fulness, abides in, and worketh a conformity to the Life and Temper of Christ in all his Members; which at last he will perfect to the utmost of our capacity. But yet, fancy not that we are deified with God, or christified with Christ, or one natural Person with him, as if he had a superangelick Nature, which was a sort of a common Soul, or that our distinct Personality shall ever cease; with other Notions destructive of God's Government, and of all Judgment. Beware of confounding God and the Creature, or making Christ the Subject of our Graces, because he is the Author of them.

Obj.

Object. But you said in the Errour, that Men are said to receive Christ against their wills.

Ans. The Doctor tells us, Our first receiving of Christ, is when Christ comes by the Gift of the Father, to a Person while he is in the Stubbornness of his own Heart, and the Father doth force open the Spirit of that Person, and pours in his Son in spite of the Receiver, p. 99. In p. 98. It is as a Physician poureth Physick down the Patient's throat, and so it works against his will. And tells us, p. 612. Our first coming to Christ, is as a Coach is said to come to Town, when it is but drawn to Town.

I shall make no further Remark on this, than tell thee, The Doctor distinguisheth not between what we are abstracted from the Spirit's Influence, and what we are by the Spirit's Influence. We are passive in effectual Vocation, as that is God's Act on us; but even then no Violence is offered to the Will, for the Mind dictates what it chooseth freely, under this healing Work; and that Passiveness, is not our coming to Christ; but by the Effect of God's Act on the Mind and Will, we consent to the Call, and that is our first Coming, and thereby we receive Christ, and not before. He is not forced on us, but accepted from a Light that commends, and a Will that desires him: Whereas we come not a step, whiles we do refuse and reject him. Though I wonder why he speaks of any first coming against our wills, when his Principle is, That we are united to Christ at latest, in the Moment of Conception in the Womb.

CHAP.

C H A P. XII.

*Of Justification by Faith, with a Digression
about Repentance.*

TRUTH. I Have Spoken of *Justifying Righteous-*
ness, Chap. 7.

Though Faith be no way a Meritorious Cause of a Sinner's Justification, yet God hath promised to justify all such as truly believe; and requires Faith as an Indispensible Qualification in all whom he will justify for Christ's Merits; declaring, That Unbelief shall not only hinder Mens knowing that they are justified, but that it is a Bar to any Person's being justified while he continues an Unbeliever.

READER, Note, I. There is a Righteousness for which a Man is justified: This is only Christ's Righteousness; this is the Foundation of the Promise, and the Merit of the Blessing promised; Nothing can add to it, or mingle with it, it's sufficient, and alone sufficient, to satisfy Justice, atone for Guilt, and merit Acceptance and Life.

2. There's to be considered, what the condition of the Person is whom this Mercy is promised to: He is one that hath this Grace of true Faith, and exerts it into Act. This Grace is also required and commanded as indispensibly necessary to the Participation of Forgiveness. Christ's Righteousness shall not be imputed to this use, unless we believe: And nothing shall hinder our Title to this Benefit, if we do believe in Christ; for the Promise

mise is inviolable. And this Faith being a Conformity to the Rule of the Promise, some call it a Subordinate Righteousness; not meaning any Righteousness for which Sin is forgiven, for it's Christ's Righteousness alone for which God justifies us; but it's our answering that Rule by which Christ applieth his Righteousness for our Remission, and a Right to Life; and his Promise is the ground of our Title.

Having premised these things for Explication of the Truth, I proceed.

ERROUR. The whole use of Faith in Justification, is only to manifest that we were justified before; and Faith is no way necessary to bring a Sinner into a justified State, nor at all useful to that End.

Proved, that this is the Doctor's Opinion.

The Doctor, p. 85. puts this Objection: Is not Believing required to the Justification of the Ungodly? Ans. An ungodly Person, after he is justified, doth believe. But you will say, It is an Act of Christ by Faith. Ans. Then Christ doth not justify alone, &c. Nay, I say more, Christ doth justify a Person before he believes, &c. He cannot believe that which is not; and if he be not justified before he believes it, he believeth that which is false; but he is first justified before he believes, then he believes that he is justified.

The Doctor then asks, But what doth Faith serve for? He answers. It serves for the Manifestation of that Justification which Christ put upon a Person by himself alone. P. 86. We do not believe, that we may be justified, but because we are justified. P. 378. God doth add never a little of Pardon in self more to him that is a Believer, than to that Person not yet converted to the Faith, &c. P. 397. I say, Faith,

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Faith, as it takes hold of Christ's Righteousness, it doth not bring this Righteousness of Christ to the Soul; but doth only declare the presence of that Righteousness that was there even before Faith was.

He in that Page denies Faith to be so much as an Instrumental Cause of Justification. In very many places he declares, We are not virtually, but actually justified before Faith. If thou ask when he thinks the Elect are justified? The Doctor tells us, *It is from Eternity, at Christ's death; and the latest time, is, before we are born.* See p. 101, 255, 361, 362, 616, &c. See more Chap. I, 2, 3, 11.

Wherein the Difference is not.

1. It is not, Whether Faith, or any Grace, be a jot of the meriting Righteousness for which we are justified? 2. Nor, whether Faith, or any Grace, add any thing to the value of Christ's Merits? These I deny; yea, I add, That if Christ's Righteousness could be applied for Pardon to the vilest Sinner before he believes, it would justify him; but God hath declared it shall not be applied to Unbelievers. 3. Nor, Whether we are justified the same moment as we truly believe in Christ, and the Blessing is not suspended for any time longer? This I affirm, because God justifies us by the Promise, as his Instrument; and this Promise declares that he will justify him that believes: It's a Christ truly Believed in, doth justify us; and a Christ so believed on, cannot but justify us. 4. Nor, Whether an elect Person once justified, shall by Christ's Care be kept in a justified State? 5. Nor, Whether God hath decreed, That the Elect shall certainly believe, and so be justified? 6. Nor, Whether true Faith be an infallible Sign of Justification? These four last I do affirm.

Wherein

Wherein the real Difference is.

1. Whether we are justified before we believe? This the Doctor affirms, and I deny. 2. Whether the use of Faith in Justification be only to manifest our Justification, which we personally had before? This the Doctor affirms, and I deny; and add, That Faith justifies us by receiving Christ, and therein answers the Ordination of God, who hath promised to justify the Believer by the application of Christ's Righteousness in this gracious Effect of it upon the guilty Soul.

The TRUTH confirmed.

What I have said, Chap. 1. *Of the State of the Elect*; and Chap. 11. *Of the Necessity of Faith and Union with Christ*; and Chap. 3, 4 10. render Enlargement needless; Yet I shall add,

1. *We are justified by Faith*, is the common Language of the Holy Ghost, *Rom. 5. 1. Gal. 2. 16, &c.* What is it to be justified by Faith, if we are justified before Faith? It contributes to our being justified, or Words express nothing in a Case of the highest moment: *Rom. 3. 20. God justifieth the circumcision by faith, and the heathen through faith* Must not Faith be at least present? It's impossible to exert an act by a thing, when that thing is not.

2. Faith is enjoined as an indispensable means of Justification by Christ, and complied with by all Converts to that end: *Acts 16. 30. Believe, and thou shalt be saved. Rom. 10. 9, 10. If thou believe with thine heart, thou shalt be saved; for with the heart man believeth to righteousness, (not to assurance only.) To be justified, was a Benefit which Paul, and the other Converts, had an eye to in Believing: Gal. 2. 16. We have believed, That*
we

we may be justified by the faith of Christ. The Blessing of Justification is limited to a Believer, and extended to such by such conditional and indefinite Clauses as these, Rom. 4. 23, 24. *To us it shall be imputed (for righteousness,) if we believe on him that raised up Christ from the dead.* Acts 10. 43. *Who-soever believeth in him, shall receive remission of sins.* What a gross Notion would it create, That Faith should be required by God, in order to a Benefit, and this Faith acted by the guidance of the Spirit, as a means to partake of that Benefit, and this Benefit proposed and limited to all under an express respect to that Faith; and yet that Benefit is ours before Faith hath a being?

3. The Gospel denounceth and declareth all condemned, till they do believe: It declares they are so, and denounceth they shall be so, *Joh. 3. 36. He that believeth not on the Son, shall not see life; but the wrath of God abideth on him.* And, v. 18. *He that believeth on him, is not condemned; but he that believeth not, is condemned already.* Here's the Case of all Men by the Fall: They are Condemned, and under Wrath. Here's the Way of Relief: A Christ believed on; and they that believe, their Condemnation is revers'd. Here's the Case of every Man that believeth not, *Wrath abideth on him*; the condemning Sentence remains, and Men are distributed into Condemned, or Justified; and this as Believers, or Unbelievers. Oh! that any can think, all this Wrath that abides, is no more than want of an Assurance that we are justified! Sure it's more Danger! *Joh. 8. 24. If you believe not, you shall die in your sins.* Marke 16. 18. *He that believeth not, shall be damned.* Then they must be liable to Damnation whilst in Unbelief, or they could not be damn'd for Unbelief. To be condemned and justified are Opposites; at once none can be both: nor can God justify a Man whom he then and still condemns.

4. Un-

4. Unbelief is the cause why Men are barred from Justification and remain obnoxious to Misery: *Joh. 5. 40. It will not come to me, that ye may have life. What undid the Jews? Heb. 3. 18, 19. They could not enter, because of Unbelief. And, Chap. 4, 6, 7. And if Unbelief did not obstruct Life, and a Right to it; the Apostle would oddly infer, Chap. 4. v. 1, 2, 3. Let us therefore fear, lest a Promise being left us of entering into his Rest, any of you should seem to come short of it, &c. for we which have believed, do enter into rest.*

How easily might I argue this Point, from the Nature of Justification, as it's a judicial Act of God, by a Gospel-Rule supposing Christ's Satisfaction? As also, from the immediate Effects of Justification, which are all suspended as to Unbelievers: God in all his Carriage not executing the justifying Sentence on them, but the contrary, he leaves them many Years Slaves to Sin and Satan, void of his Spirit, admitting them to no Communion with him, rejecting their Prayers, barring them from his Table, suffering them to Blaspheme and Dishonour him; he suffers them to remain Curses and Plagues to other Souls, &c. Doth God deal thus with the *Justified*? What short of Hell is the Execution of the Curse, if these be not?

Reader, I leave it to thyself to judge, Whether all these things make Faith of no more use, than to shew us the Goodness of our State; which we were as much possessed of before, only we did not know it? Is that all the Change on believing, which such great Expressions import? Is our being now washed and justified, *1 Cor. 6. 11.* no more than we now know it? Is Assurance all the Motive we can honestly use with Sinners to believe? Or the want of it, all the Danger we have to threaten

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ten them with, to any beneficial purpose, against their abiding in Unbelief?

TESTIMONIES.

You have already heard the Assembly, and the Congregation of Elders at the Savoy, Confession, c. 11. a. 4. saying, *The Elect are not justified, until the Holy Spirit doth in due time actually apply Christ to them.* See Chap. 1. Of the State of the Elect; where I cited this: *Lesser Catech. Q. What Benefits do they that are effectually called, partake of in this Life? Ans. They that are effectually called, partake of Justification, Adoption, &c.* You see that the Assembly do suppose our Calling, or our being Justified; and Justification is a Benefit flowing from it. In the next Answer, they tell us, *We are justified by receiving Christ's Righteousness by Faith alone.* So not before Faith.

The New-England Synod, p. 18. thus confute that Speech of the Antinomians, viz. *To say we are justified by Faith, is an unsafe Speech.* They say, *we are justified by Christ.* The Synod fully prove this is false; and add, *To say a Man is justified before Faith, or without Faith, is unsafe, as contrary to the Language of the Scripture.*

Dr. Owen, in his *Treatise of Justification*, p. 299. saith, *It must be remembered, that we require Evangelical Faith, in order of Nature antecedently unto our Justification, by the Imputation of the Righteousness of Christ unto us; which also is the Condition of the Continuation of it.* This is as plain as can be, and this he oft proves, p. 306, &c.

The Grounds of the Doctor's Mistake.

Because God Justifies the Ungodly, that is, the Man who the moment before he believed to Justification was ungodly; yea, and who still remains ungodly in the Eye of the Law of Works, needing
daily

daily Forgiveness by Grace; therefore God justifies him who continueth wholly ungodly fifty years after. Because Christ *alone* justifies, as he whose Satisfaction and Merits are the only Righteousness for which we are justified; therefore he thinks there is nothing else present in our Justification, not considering that God justifies, the Spirit justifies, the Gospel Promise justifieth, in senses distinct from Christ: And so doth Faith, though not as what meriteth, yet as what the Promise *requireth* in all whom God will justify for the sake of Christ's Merits. Because it's Christ, the Object of Faith, justifies; therefore Faith in that Object is not requisite to Justification; though it's as plain as the Word of God can speak, it's as a Christ *believed* on which justifies: It's not Faith, without a Christ, can do it; and Christ, without Faith, will not do it; but on our believing, he will not fail to do it. Because we must, in order to *Assurance* of Pardon, believe our Sins are actually pardoned; therefore our actual Pardon is the Object of the Faith by which we obtain Pardon; and so *he* sets our Pardon, instead of God, Christ, and the Gospel-Promises, which are the Scripture Objects of Justifying Faith. Because Faith is the *Evidence* of Invisible Realities still remaining Invisible; therefore it's whole use is, to manifest our Pardon before our Pardon hath a being.

Object. *The Doctor lays great stress on Ezek. 16. 6, &c. and very often builds this and other of his Opinions upon it.*

Ans. He doth so, and without the least ground: For,

1. That Chapter doth not describe the Dealings of God with a particular Soul, in order to Salvation; but with *Israel*, as a Political Body, in a peculiar

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cular Covenant. It shews how mean and idolatrous their Original was; how graciously God singled them out, and dignified them above the rest of the World by many Priviledges; and among the rest, by making a Covenant of Peculiarity with them. But this Covenant is not the Covenant of Eternal Life; for, *Ver. 59.* It was a *Covenant they broke*: And, *Ver. 61, 62.* It's called, *Thy Covenant*, as opposed to *My Covenant*. Dare any Man say, That all the *Jews* were washed, quickned, justified? &c. Yet each of these were true of the whole Body in this Chapter. See what a Character is given of their Temper and Carriage, after all this is said of them; and sure it cannot agree to a justified Soul, or a Soul decked with Grace: See from *v. 14,* to *v. 23.* And had the Doctor considered this Chapter, he would find most of his Opinions baffled, on the same Grounds as he thinks a Verse or two can serve him. *Ver. 3, 4, 8.* In the day they were *born*, they were *unwashed*, unloved, out of the Covenant. Where is Justification, &c. from Eternity, or from the time of Conception? *Ver. 23.* When after they were washed, and in Covenant, God denounceth, *VVoe, woe unto thee!* for their Wickedness. May not Wrath then be preached to an elect Person? *Ver. 27, 38, 43.* *I'll judge thee, and give thee blood in fury, and recompence thy ways upon thy head.* Doth Sin do a Believer no harm? Is there no displeasure in God against the Elect for Sin? When God saith, *Thou hast fretted me, &c.* when, *v. 58.* *Thou hast born thy lewdness, and thy abominations*; can it be true, That no Elect Person bears his own Sin? Nor ought he to charge himself therewith? Or doth not God charge him with it?

2. Admit that the Birth of a Child was a Resemblance of *Israel's* first becoming God's Covenant-People, in *Abraham*, or at *Mount Sinai*; and admit

admit that this People's becoming the Lord's, were an Exemplar of every elect Person's Recovery; yet all that can be inferred is, That an elect Person is vile, miserable, and guilty, when God comes effectually to call him: *When thou wert in thy blood, I said unto thee, Live.* But what's this to Justification before Faith? Doth God quicken a Soul before he wash it? and doth not that Soul believe? What Life can there be that excludes Faith? A quickned Soul believes as soon as quickned; and the Text shews you, that it's quickned before it's washed.

A Digression concerning the Necessity of Repentance to Forgiveness.

The Doctor judging we are justified before we believe, it's no wonder he tells us, *We are forgiven before we confess Sin*, p. 255, &c. or *repent*. But my business in this Digression, is with Men of more Orthodox Principles, who yet seem to be doubtful in this Point: I shall therefore state the Point between these.

Wherein the Difference is not.

1. It is not, Whether Faith or Repentance be any part of the Meriting Righteousness for which we are justified?
2. Nor, Whether the Habits of Faith and Repentance be wrought at the same time, and included in the Regenerating Principle?
3. Nor, Whether Convictions of a lost State, and some Degree of Humblings and Sorrow, are necessary to drive a Soul to Christ?
4. Nor, Whether there must be an *Assenting Act* of Faith, before there be any Exercise of Repentance under the Power of the Word; which must be believed in some degree, before it operate to these Effects?
5. Nor,

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5. Nor, Whether ingenuous Sorrow for Sin, in the sense of actual Pardon, be after that Pardon? 6. Nor, Whether Repentance, as it consists in *Fruits* meet for it, as External Reformation, a Fruitful Life, and the like, must follow Pardon; it being against the Tenor of the Promise, that Forgiveness should be suspended so long after a Man believes, and repents with his heart? 7. Nor, Whether Justification be equally ascribed to Faith and Repentance? For we are said to be justified by Faith; which imports, that Repentance is but a *disposing* Condition, and Faith the *receiving* Condition: Repentance without Faith is unavailable, as Faith without Repentance is impossible: Faith seems to compleat all, and in a manner comprehend all. These things Orthodox Divines are agreed in.

The seeming Difference.

Whether a *sincere purpose of Heart*, to turn from Sin and Idols to God, be absolutely necessary to Forgiveness of Sin?

The other parts of Repentance are excluded out of the Question, by what you have read before. And this is that part of it which the Word lays a great stress on; from hence Repentance is called *Μετανοια*, *Mat. 2. 8, &c.* A change of mind, or purpose. And Conversion refers to this, as the principal part of it.

Proved, that Repentance, as it lies in a sincere purpose to turn from Sin and Idols to God, is necessary to Forgiveness.

1. The Repentance God so commands, in order to Forgiveness, can include no less than this, *Acts 3. 19. Repent, and be converted, that your sins may be blotted out.* And, *Acts 2. 38. Repent, and be bapti-*

baptized in the name of Christ, for the remission of sins. To preach Repentance and Remission, is Christ's Charge to his Ministers, *Luke 24. 47.* And none can doubt, that before the Person of the *Messias* became the disputed Truth in the World, the chief Subject of God's Message to Men, was a Call to Repentance.

2. Repentance is a Grace to which Pardon is promised; and upon the working of it, Forgiveness is given. And Impenitency continues Guilt where ever it reigns. How much of the Bible must I transcribe, if I quote all places that prove these? *Ez. 18. 30. Acts 3. 19. Acts 26. 18. To turn them from darkness to light, and from the power of Satan to God, that they may receive forgiveness of sin, &c. Mark 1. 4. And preach the Baptism of Repentance for the remission of sins. Luke 13. 3. Except you repent, you shall all perish.* Christ was exalted, to give Repentance, and Remission of Sins, *Acts 5. 31.* Nay, the Sin against the Holy Ghost is unpardonable; because it is impossible to bring the Committer of it to Repentance, *Heb. 6. 16.* Are all these things consistent with Pardon before Repentance? Can I be subject to perish, and pardoned at once? Can God command Repentance, under a Promise of Pardon, and yet suppose I must be pardoned before? Is the turning of the Heart from the Power of Satan to God, urged and directed to this end, That I may receive Forgiveness, and none follow my turning, but all be before it?

3. There's no Saving Faith that includes not this purpose in it: Can I fiducially consent to Christ, and not intend to leave my Wickedness? Dr. *Owen* well proves, 'That justifying Faith cannot be, without a Purpose of Heart to obey God

'In all things, (*Treatise of Justification*, p. 40.) And adds, 'Neither is it possible that there should be any exercise of this Faith, but where the Mind is prepared, disposed and determined unto Universal Obedience. See the *Assembly's and Elders Account of Saving Faith*, Chap. 9.

4. Without this Purpose, we do not accept of Christ as the Way to God. It would be strange, that the great Term of Life should terminate in Christ, who is the *Means*, without any respect to God, who is the *End*. Whereas Christ is able to save such as come to God by him, *Heb.* 7. 25. and others he will not save, *Acts* 20. 21. God was not thus over-looked when *Paul* testified Repentance towards God, and Faith towards Christ. And indeed, without this Purpose, the Soul never answers God's Call; and so must be pardoned before effectually called.

5. We cannot receive Christ as King, without this Repentance of Heart. To receive him as King, is to renounce all Usurpers, and resolve Obedience to his Will: And we must receive him as King, or Lord, or it is not the Christ we so receive, *Col.* 2. 6. As you have received *Christ Jesus, the Lord*. God gives him, a *Leader and Commander*, *Isa.* 55. 4. And so must we take him, or never hope for Forgiveness by him.

6. Without this Purpose of Heart, no Man accepts of Christ for Sanctification. The *Assembly and Elders* at the *Savoy*, tell us, *Confession*, c. 14. a. 2. *That Saving Faith accepts of Christ for Sanctification*. I am sure, God gives Christ to bless you, in turning every one of you from his iniquities, *Acts* 3. 26. And can that Soul believe to Forgiveness, that thus receives him not? Or can any one thus receive

receive him, who intends not to turn from Sin to Holiness?

7. A resolved Purpose to continue in Sin and Rebellion against God, is *Damning*, let Men pretend what they please. I hope I need not prove, but one of these Purposes must have place in every Heart, when it is dealing with Christ about Salvation. And I think I have proved, That a Resolution to continue Rebels, will bar any Man from a possessing of Christ. See Chap. 10.

8. It's not to be allowed, that it should not be necessary to renounce our Sins with our Hearts, in order to Pardon; when it is necessary to renounce our own Merits, or Righteousness. Is the one opposite to Christ, and is not the other so? Will one make us backward to accept of Christ, and will not the other do the same? Is the one inconsistent with a true Approbation of a Saviour? The other is no less: For Christ is to save from the *Power* of Sin, as well as the Guilt; and he that submits not to him with a desire of both, duly accepts him for neither.

I might further evidence this from the necessary fitness of Repentance for Pardon. It is very unsuitable to the Nature and Government of God to pardon a Sinner that resolves to rebel, and not to return: This seems too low a Provision for his Honour, &c. Nay, it would render our Faith a meer selfish thing; and all our Compliance, to be a meer Concern for our own *Impunity*; whilst Sin is still resolved, and God's Dominion rejected, and Christ's Design of restoring the Image of God slighted and opposed. It were easy to shew, that Repentance and Faith are so near to, and inclusive

of each other, that one is put for the other; and the Call to one, is a Call to each.

The Judgment of others.

The Assembly's Confession, ch. 16. a. 3. say, 'Al-
' though Repentance be not to be rested in, as any
' Satisfaction for Sin, or any Cause of the Pardon
' thereof, which is the Act of God's Free-grace in
' Christ; yet it is of such necessity to all Sinners,
' that none may expect Pardon without it. You
see, though they justly exclude the Merit and Cau-
sality of Repentance, yet they affirm, and by many
Texts prove the Necessity of it to Pardon; and
forbid any Expectation of Pardon without it.
And in their *Directory of the Visitation of the Sick*,
' They advise a seasonable propounding of Christ
' and his Merits, for a Door of Hope; but it is to
' none but to every penitent Believer.

The *Elders at the Savoy* tell us, chap. 15. a. 5.
' There is no Sin so great, that shall bring Dam-
' nation on them who truly Repent; which
' makes the constant Preaching of Repentance ne-
' cessary.

Dr. Owen tells us, 'That before the first Act of
Justifying Faith, there be Convictions, Shame,
Fear, Sorrow, and other Affective Passions; and
hereon a Resolution doth ensue, utterly to abstain
from Sin, with sincere Endeavours to that pur-
pose, &c. *Treatise of Justification*, p. 299. he tells
us, 'That without this in the order of the Go-
spel, an Interest in it, (i. e. CHRIST'S Right-
eousness) is not to be obtained, &c. And a-
gain, Justifying Faith includeth in its Nature
the entire Principle of Evangelical Repentance;
' so

'so that it is utterly impossible that a Man should
 'be a true Believer, and not at the same instant of
 'time be truly Penitent: And therefore are they
 'so frequently joyned in Scripture, as one simul-
 'taneous Duty: Yea, the Call of the Gospel un-
 'to Repentance, is a Call to Faith, acting itself
 'by Repentance, &c. And then tells us, The
 'first Act of Faith respecting the Grace of God
 'in Christ, is not conceived in order of Time
 'to precede its Actings in Self-displicity, God-
 'ly Sorrow, and Universal Conversion from Sin to
 'God. See p. 300, 301. These things Dr. Owen
 asserts, though he ascribes no Causality of Pardon
 to Repentance: Which will offend none who de-
 ny any Grace in Man to be a Cause of Forgive-
 ness; among whom I own my self. See Mr. An-
 thony Burgess's Reasons for the Necessity of Re-
 pentance to Forgiveness, *True Doctrine of Justifica-*
tion, lib. 1. p. 157.

Thus I have done with this Debate; which
 lies (I hope) more in Words than some unthink-
 ing Men imagine: And the generality of Divines
 affirm as I do.

C H A P. XIII.

Of the necessity and Benefit of Holiness, Obedience, and good Works, with Perseverance therein.

READER, *Note*, That whatever is spoken in this Chapter of any Act of Grace, except Penitent Believing, refers not to the Forgiveness of Sin, or the Sinner's Admission into a justified State. The Benefits I here treat of, are, the not Forfeiture of Pardon, the Possession of Heaven, and some other particular Blessings, as Increase of Peace, returns of Prayer, Joy, &c.

TRUTH, Tho' neither Holiness, sincere Obedience, or good Works, do make any Atonement for Sin; or are in the least the meritorious Righteousness whereby Salvation is caused; or for which this, or any Blessing becomes due to us as of *Debt*; yet as the Spirit of Christ freely worketh all Holiness in the Soul, and enableth us to sincere Obedience and good Works; so the Lord Jesus hath of Grace, and for his own Merits, promised to bring to Heaven, such as are Partakers of true Holiness, perform this sincere Obedience, and do these good Works perseveringly, and appoints these as the Way and Means of a Believer's obtaining Salvation, and several other Blessings; requiring these as Indispensible Duties and Qualifications of all such whom he will so save and bless, and excluding all that want or neglect them, or live under the power of what's contrary thereto, *viz.* Prophaneness, Rebellion, and utter Unfruitfulness.

ERROUR.

ERROR. Men have nothing to do in order to Salvation, nor is Sanctification a jot the way of any Person to Heaven, nor can the Graces or Duties of Believers; no, nor Faith itself, do them the least good, or prevent the least Evil; nor are they of any use to their Peace or Comfort; yea, though Christ be explicitly owned, and they be done in the strength of the Spirit of God: And a Believer ought not to think he is more pleasing to God by any Grace he useth, or Good he doth; nor may Men expect any Good to a Nation, by the Humiliation, earnest Prayer, or Reformation of a People.

Proved, that this is Dr. Crisp's Opinion.

P. 41, 42. The Doctor tells us, *Seeing all things are settled by Christ for us of free Gift, all we do is for Christ himself. I say, that we do, we do for Christ, not for ourselves. If we do it for ourselves, we do but labour in vain; if a Man will run a hundred Miles for Money, if that Money be proffered to him before he step out of his House, at his Door, his Journey is in vain, seeing he might have had it before he stepped out of Door, &c. Christ comes and brings Justification, Loving-kindness, and Salvation; he lays them down, presents them, delivers them to the Heart; when we are ungodly, he enters into covenant, that we should become his: What needs then all this Travel for Life and Salvation, seeing it is here already? But seeing we get nothing by it, &c.*

Object. But sure the Doctor intends only, That nothing we do can merit, but not that they are not required as the requisite Means and Way to obtain these Blessings.

Ans. The Doctor satisfies us, he intends the last as well as the first, P. 45, 46. *I will note one thing, before I go on, to make clear this thing: It is a received Conceit among many Persons, That our Obedi-*

ence is the Way to Heaven; and though it be not, say they, the cause of our Reign, yet it is the way to the Kingdom, &c. This he disapproves, saying, I must tell you, all this Sanctification of Life, is not a jot the way of that justified Person unto Heaven, &c. The truth is, since Redemption is managed by Christ, the Lord hath pointed out other Ends and Purposes for our Obedience, than Salvation: Salvation is not the end of any good work we do. P. 151, 152. he puts this Objection, We had as good sit still: He that works all day, and gets nothing more than he had in the morning, he had as good sit still and do nothing. He answers, Let me tell you, the prevention of Evil, if there be reality of Evil in it; and the obtaining of Good, if there be reality of Good, Peace of Conscience, Joy in the Holy Ghost, Pardon of Sin, the Infalibility of Miscarriage, the Light of God's Countenance: All these, I say, which you aim at, are abundantly provided for you, and established firmly on you, by the meer Grace of God in Christ; before you do perform any thing whatsoever. To what purpose do Men propose Ends to themselves, which Ends are accomplished before their Proposition? And to what purpose then do we propose to ourselves, the gaining of that to ourselves in our Labour and Industry, that is already become ours before we do a jot? &c. Must they now labour to gain these things, as if it were referred to their well or evil Walking; that as they shall walk so they shall speed? &c. The Lord doth nothing in his People upon Conditions in his People, &c. The Lord intends not, that by our Obedience, we shall gain something, which in case of our Failing, we shall miscarry of, &c. That they are to do, they are not to do with any eye to their own advantage, that being already perfectly compleated to their hands, before they do any thing; but simply with an eye to glorify God, and to serve their Generation, and therein to serve the Lord, &c. When you do yield Obedience to

to God, you go to Prayer, and fall to Fasting, to Weeping, and Mourning, and Self-denial. Keeping the Sabbath, Dealing Righteously, &c. What is it you aim at in all this? that God may do you good, that God may be gracious, that God may speak Peace to your Spirits; then it follows, that Life is that in your eye that puts you on that which you do, &c. This is the Righteousness of the Law. P. 13. Let Subduing of Sin alone for Peace." P. 73. While you labour to get by Duties, you provoke God as much as in you lies.

Object. But though Holiness or Obedience do not profit us, as to saving Good; may they not bring us some Good or other?

A. The Doctor tells us, No; p. 150. I must tell you, there is not any Duty you perform, when you have attained the highest Pitch, that hath any Prevalency and Availableness to produce, to bring forth any, tho' the least Good to yourselves. I say it again, There is nothing you can do, from whence you ought to expect any Gain to yourselves by doing it. The Doctor speaks the same as to the Usefulness of Reformation to a Kingdom, P. 235. 236. But if a Soul get under full Sail, filled with a stiff Gale of the Spirit, when Floods of Meltings flow from it, if they can cry mightily, and be somewhat exact in observing practical Righteous Means, to mourn and pray lustily, being helpt by the Spirit therein; then such Exercises will do wonders; hereby Persons shall get Pardon, settle Spiritual, Civil and Natural Healings, with National; such Courses, some will think will turn away God's wrath; &c. But he tells us in that Page, tho' these be done by Persons bring in Christ, tho' thus assisted by Christ's Spirit, tho' Christ be explicitly owned as the Author of such Assistance, the Righteousness so assisted hath no Efficacy at all, to obtain any thing of the Lord. &c. So, p. 425, 426, 124, 125, 24. his common Phrase is, We must not work for Life, but from Life.

Object.

Object. But we may suppose the Doctor saith this only of external Duties, but not of the Actings of Grace.

Ans. No, I could shew you how he saith the same of all Graces; but it's enough to instance in that of Faith: P. 326. *That is the proper Work that God hath given to Believing, not to effect any thing to the Good of a Man, but only to be the Witness of that Good to the Spirit of a Man, and so give light to that which was hidden before.*

Object. But is not God pleased with us the more for Grace, &c.

Ans. The Doctor informs us, P. 429. *If you have more Ability than others in doing, let it not come into your Thoughts, as an Inducement to think better of your selves, as if you were more accepted of God, or pleasing in his sight.*

Wherein the Difference is not.

1. It is not whether God hath decreed that the Elect shall be holy and obedient, and so partake of saving Blessings. 2. Nor whether every Work will fail to save a Christless Unbeliever. 3. Nor whether Christ hath paid the Price of Temporal, Spiritual, and Eternal Blessings. 4. Nor whether the Essential Blessings of the Gospel become the Inheritance of a Believer, as soon as he is united to Christ. 5. Nor whether it's from the Influence of the Spirit; that we are Holy, Obedient, and enabled to every good Work. 6. Nor whether it is for the sake of Christ's Merits and Incense, and of Free-grace, that any Grace or Duty of ours is rewarded, or becomes the Means of any Benefit: Each of these I do affirm. 7. Nor whether any Holiness, internal or external, any Obedience, Work or Duty, do at all merit the Promise, or is the meritorious Cause, or Righteousness, for which any promised Mercy is bestowed. This

I deny, and own that all is of Gift, though given in an Order suitable to our Condition, as Subjects in a State of Tryal. 8. Nor whether the Law be a Rule of Duty. This the Doctor affirms, as I also do; though he denies any Threatning or Promise to back God's Law, as to the Elect. 9. Nor whether the Elect ought to be Holy, and will be Holy. This the Doctor owns; but he placeth it wholly on the Decree, and Christ's Care; denying that God hath required it as indispensibly necessary to our inheriting any Blessing promised to the Elect, and judgeth Christ hath done all for us, and injoyneeth nothing on us to do, in order to any good thing. 10. Nor whether a penitent Believer shall be saved, if he die before he hath time for further Obedience. This I affirm.

The real Difference.

1. Whether Faith and Repentance be Indispensibly required of us, that we may be justified for the sake of Christ's Righteousness. This I affirm, and the Doctor denies; of which I have treated Chap. 12. 2. Whether Holiness, and sincere Obedience and Perseverance are the way to Heaven, and are required of the Elect as the Conditions of their obtaining Salvation; or is Heaven promised to them, if they persevere in Holiness, and sincere Obedience, and the Loss of Heaven threatned, in case they continue wicked and disobedient; or after Grace turn Apostates. This the Doctor denies, and I affirm. 3. Whether the good Works of a Believer are rewardable of Grace for Christ's sake. This I affirm, and the Doctor denies. 4. Whether by the Gospel, as a Rule of Judgment, whosoever is unholy, utterly disobedient,

ent, and altogether wilfully neglective of good Works, shall be condemned. This I affirm, and the Doctor denies. 5. Whether God hath promised several Blessings (distinct from meer Eternal Life) to the Exercise of several Graces and Performance of sundry Duties; as more Grace to the Improvement of less, gracious Returns to fervent Prayer, Peace of Conscience to a lively Frame and exact walking; his Presence to a conscientious Attendance on Ordinances, diverting threatened Judgments on Repentance and Reformation, filling the Hungry with good things, &c. This the Doctor denies, and I affirm. 6. Whether upon the Acting of such Graces, and upright Performing such Duties, a Christian may not in the Vertue of such Promises expect such Blessings, and fear the Neglect thereof as a Bar thereto. This the Doctor denies, and I affirm: Yet allowing, that God may sometimes exert his Sovereignty in giving some Blessings to a Believer, not answering these Rules; and a while suspend them from the disposed Soul, to try his Patience; or if the Blessing be of a lower Nature, he may exchange it into a greater. But yet this I affirm, is the stated Rule of our Expectations and Fears, and the ordinary Method of God's Dealings with Men. 7. Whether God is not more pleased with a Man in the Exercise of Grace and Holiness, than when he neglects them, and doth the contrary. This I affirm, and the Doctor denies.

THE TRUTH confirmed.

The Points are too many to admit Enlargement, and most of them carry that Evidence, that the whole Scope of the Bible must be forgotten, when they

they are denied. Can two or three wrested Texts overturn the constant Language of the Scriptures? And is it not strange, that all Religion, and the Humane Nature itself in a State of Tryal, should, be so fully struck at, from a gross conceit, that the infinite God cannot foresee, and purpose Events, unless it must null his Government over reasonable Subjects, and prevent his distribution of Rewards and Punishments by a stated Rule? What a Reflection is it on the Divine Wisdom, and the glorious Platform of the Redeemer's Work and Kingdom, that he cannot purchase benefits for Sinners; unless he forbear to use them as motives to Obedience? Yea, the whole of his serious pleadings with Men, must be a mockery, rather than he must be allowed to bestow his Blessings in a *retardal* way. He shall merit nothing as a Priest, if he dispence it as a King, nor be esteemed to enable Sinners to act, if he appoint them any thing to do, in order to a Reward.

Having occasion to mention some words, which I would prevent thy mistake of, know, that by *Holiness*, I mean the inward Renovation, and Devotedness of the Soul to God, with the expression thereof in holy actings. By *Good Works*, I mean all the inward actings of Grace in a sincere Conformity to the Will of God, as our loving God, our fearing God, trusting in Christ, godly Purposes and Resolves, &c. These are good Works, called *internal*. There be also *external* good Works, as Praying, Hearing, exact Walking, Alms-deeds, and any other Act of Obedience directed by the Word, proceeding from Faith, and a renewed Principle, and intended to glorifie God, and save our Souls. By *Doing*, the same Actings are intended, and so loving God is doing; yea *believing* in Christ is doing; it is an Action on our part, even when it accepts of Christ, though

though it is by Divine Ordination made the effectual means of receiving, or partaking of a promised Christ.

Having premised these things, I shall proceed to the proof of the Truth, which is comprehended under these Heads.

I. *Singers have much to do, in order to Salvation.* There be few Leaves in the Bible but argue this: It's the Scope of all the Revelations of God to Men since the Fall. It's true, we have nothing to do in a way of Atonement or Purchase; but it is as true, we have much to do in order to our participation of what Christ hath purchased: We must *repent*, that our Sins may be blotted out, *Act. 3. 19.* We must believe that we may be saved, &c. Our Lord is express, If you know these things, *Happy are you if you do them, Joh. 13. 17.* All Gospel-discoveries are made known for the *Obedience of Faith, Rom. 16. 26.* And Christ will take Vengeance on all them who *obey not the Gospel*; neither Christ nor Gospel will secure them, *2 Thes. 1. 8.* The Revelations of God to Men, are not a bare Description of Duty and Benefits, but an Injunction of Duty in a connexion with Benefits, *Rom. 10. 9.* *If thou confest with thy mouth the Lord Jesus, and believe with thy Heart, thou shalt be saved.* 2. I could shew, there's no one saving benefit granted to a Sinner, but on supposition of his doing: See much of this *Chap. 8. 10, 11, 12.* and *ch. 21, 22.* Christ never intended the application of his Merits for our *Priviledges*, without ordering them as Motives to Duty on our part. 3. The Influences of the Spirit of God, and God's Institutions, have no causality in our Salvation, if Men have nothing to do in order to be saved. It's plain, that Salvation is ascribed to the Spirit, and also to the Means of Grace: Neither of them are the Atonement or Price of Salvation.

tion, therefore they must save as they operate on the Soul in order to its *affairs*, *Rom. 1. 16. 1 Cor. 1. 21*. And this must be, as it answers the way appointed for our participation of Life. 4. On what account is it said, that we believe to the saving of our Souls? *Heb. 10. 39.* and Repentance to Salvation is the expression of the Spirit of God, *2 Cor. 7. 10.* What Sense can be affixed to these and the like Phrases, as they are opposed to their contraries as destructive, if Men do nothing towards their Salvation? See *Jam. 2. 14.* Can Faith save him: Yea, and I may ask, 5. What meaneth the Holy Ghost, when he saith, *In so doing, thou shalt save thy self, and them that hear thee?* *1 Tim. 4. 16.* Sure the Argument is not strong, if it be true, we can do nothing for Salvation. 6. The destruction of sinners, under the Gospel, is still laid on *not doing*; they are condemned by the Law, but they remain condemned, and their Ruine is fixed (and so they are *twice dead*) for want of doing somewhat. *Ye will not come to me, that you might have Life,* *Joh. 5. 40.* How oft is the Ruine of Souls laid on *not turning, not repenting?* &c. 7. If Men have nothing to do for Salvation, then Christ hath no Rule to judge them who lived under the Gospel. I hope none will say, the Judicial Sentence will pass on Men as elected, or not elected. Doth it agree to the Proceedings of that Tribunal at that Day, to say, Thou shalt be damned, *because thou wert not elected?* Is this the Account the Scripture gives? Doth it not proceed on the difference in Mens Carriage and Tempers? See the Parable of the *Talents*: They who improved their Talents were saved; he that hid it in a Napkin was therefore damned, *Mat. 25. 21, 24, 28.* Consider any Description of the last Day, and you'll find, God saves and damns with a respect to Mens neglects and compliance with his Gospel. 8. I could easily de-

demonstrate, that if Men have nothing to do in order to Salvation, the Ministry of Christ and his Apostles, the Ministry most apt and most blessed to Souls to this very day, is all a vanity and falsehood; they are cold pleadings with sinners, that are not backed with Life and Death: Remove saving benefits, and undoing Dangers, from being Arguments to compliance with the Will of Christ; and any Man may read the success of such a Ministry, and to use these Arguments to persuade Men to repent and believe, if we have nothing to do for Heaven, is a manifest falsehood and trifling. It's awful to consider, how inconsistent some Mens application is with their *Doctrine*; tho' it's well their Uses to the Unconverted have so much Truth in them.

2. *True Holiness, sincere Obedience, or good Works, and Perseverance, are the way to Heaven, and so necessary to the Salvation of a Believer, that without them he cannot be saved, and continuing in them he shall be saved.*

This might be evidenced by many Reasons. 1. It is not saving Faith which is not operative to these effects. It ceaseth to be true, whenever it wholly fails of *purifying the heart, and working by Love*. Many affirm, That all Graces are seminally in Faith as in their Principle. Such must grant, that as Faith justifies us at first in receiving, and relying on Christ, so it continues to justify us by continuing those acts, and exerting itself in those other Operations, which are essential to its Nature. And thus some expound, *Jam. 2. 20, 24.* 2. Obedience, good Works, and Perseverance, preserve us from those contrary Evils, which do subject Men to Condemnation: *I keep my Body under, lest by any means, when I have preached to others, I myself be a cast-away, 1 Cor. 9. 27.* I shall add to this in some following H. ads. 3. The Gospels
Con-

Constitution doth by its Promises and Threatnings make persevering Holiness, Obedience, or Good Works, the *necessary way* to Heaven. These are not only a Natural, but a Moral meanness for Heaven. That this Point may be clear, I shall,

1. Shew that the Gospel-Constitution contains Promises and Threatnings which affect all of us, as a Rule of Happiness and Misery; it's so to the Elect; yea, Believers, as well as others.
2. That by this Constitution, Persevering Holiness, Sincere Obedience, or Good Works, are necessary to Salvation.

I. The Gospel-Constitution contains Promises and Threatnings, which affect all of us, as a Rule of Happiness and Misery: By these God governs Men; and Mens Hopes or Fears should be directed by these, as their Rule. Dr. *Crisp* not observing this, hath run into those Mistakes which open a door to all Licentiousness, though he intended it not: His whole Scheme implies, That Christ doth not distribute Blessings or Punishments by any Rule that refers to the actions of Men. I have proved the contrary, *chap. 8, &c.* For if the Covenant of Grace be conditional, and Faith and Repentance are necessary to Forgiveness, &c. the substance of this must be granted. But I add a few Reasons more.

I. Most of the Promises and Threatnings in the Bible, that refer to the state of Souls, are *Evangelical* Promises and Threats: They are not the Sanction of the Law of Innocence, but of Gospel-Grace. Who can doubt this, if they consider,

1. That the Covenant of Innocency promised Life to nothing below *sinless* and *perfect Obedience*.
2. The Threatnings of the Covenant of Innocency.

cy admitted no Repentance, or After-relief to the guilty: They did fix the Curse Irrevocably, in case of any Transgression. 3. No Overture of Life, or Door of Hope, or Argument to Conversion with hopes of acceptance, could be framed out of those legal Threats or Promises to any Man that is a Sinner. *Turn ye, turn ye; why will you die?* was not the Language of that Covenant: No, if a Man is once a Sinner, the Law could speak no lower than this, *Thou art undone, whether thou turn or no.* Things being thus, I would intreat thee to consider all the Calls of God in Christ to Men since the Fall: Weigh the Promises and Threats wherewith God strengthens those Calls: See if any one of the Calls to Faith, or Repentance, or Holiness, thus back'd with Promises and Threats, be not Evangelical. 1. Doth God, in those Calls, promise Life to nothing below sinless, perfect Obedience? Or doth he threaten Eternal Death, in those Calls, against whatever is short of perfect obedience? 2. Do the Threats annexed to those Calls, exclude all After-repentance? See *Ezek. 18. 21.* Is that Gospel or no; *But if the wicked will turn from all his sins that he hath committed, &c. he shall surely live; his transgressions shall not be mentioned?* 3. Are not these Calls, with the Promises and Threats directed to Sinners, for their Conversion and Recovery? Is it not to Sinners God speaks in them? and is it not for their healing and salvation? Are not the Promises an offer of Relief? Are not the Threatnings intended to awe and warn Sinners against refusal of these offers? They be not uttered to bind the Curse; but to deliver from it, by urging our compliance with the Commands of a Redeemer: *To day if you will hear his voice, harden not your hearts, as in the provocation, &c. Heb. 3. 7, 8. & 4. 7.* Every threatening used by
 God

God as an Argument to Conversion, is a Gospel-Threatning.

2. What kind of Government can Men assign to Christ, if there be no Sanction to his Precepts? Dr. Crisp oft tells us, That the Sanction of the *Law of Works* is removed; the Curse is gone, as to the Elect. This is true, if he mean, that sinless Obedience is not now the way of Life; and that all below it, shall not bind Death upon us so as to hinder our relief by the Gospel. But what then, hath the Redeemer no Promises and Threatnings to rule Men by? And is their Obedience or Disobedience an indifferent thing, as to their Happiness or Misery? Must he save all, or damn all, or else be a *Respecter of Persons* in his judicial distributions? Is this the Language of God to Sinners since the Fall? Did Christ preach at this rate, when on Earth? Or doth he so speak now from Heaven, *Heb. 12. 25. See that ye refuse not him that speaketh; for if they escaped not, who refused him that spake on earth; much more shall not we escape, if we turn away from him that speaketh from heaven? Heb. 2. 3. How shall we escape, if we neglect so great salvation, which at first began to be spoken by the Lord? &c.* Our Lord assures us, Mens sins are aggravated, and their Damnation grows greater, by a rejection of his Call to Sinners, through Impenitence and Unbelief. *Job. 8. 24. Ye shall die in your sins, Heb. 10. 29. Of how much sorer punishment, &c.* It's a precarious Dominion that Christ exerciseth, if he hath neither Rewards nor Punishments to induce Mens regards to his Authority. Read the Scriptures, or wait the Judgment-day, and you'll find it otherwise.

3. How

3. How unsuitable is it to the present state of Mankind, that Christ should govern us without Promises and Threatnings? He is a King, and we are his Subjects. And we are, 1. Subjects in a state of *Tryal* for another World. 2. We have great *remains* of Sin within us, and Temptations without us. 3. We have still in our Nature *Hope* and *Fear*; which are the things which all the methods of Christ's Government suppose, and are suited to: Each of these would furnish me with Arguments beyond all rational contradiction, for the proof of this point; whereas the opposite Error implies, That either Men are Machines, or Brutes, or Infants at best; or else the Judgment-day is past already: Yea, how vain are the Expostulations, Warnings, Reproofs and Encouragements which the Word is filled with? The Divine Being, and all the Methods of Grace, are strangely exposed by conceits so sordid. He calls us to *fear*, lest we should seem to come short of the promise, Heb. 4. 1. *Be not high-minded, but fear*, Rom. 11. 20. *Work out your salvation with trembling*, Phil. 2. 12. *He that ploweth should plow in hope*, 1 Cor. 9. 10. *We are saved by hope*, &c. Rom. 8. 24. What are all these, if our state be in no suspense as to what we shall be or do?

4. I hope I need not prove that these Gospel-Promises and Threatnings are the Rule by which Christ dealeth with Men: To doubt it, would infer a heavier Charge than any good Man would sustain: It's enough to calm us, that he saith, *Be not deceived, God is not mocked; that which a man soweth, that shall he reap*, Galat. 6. 7. This is spoken to Believers, and true of the Redeemed.

II. By

H. By this Gospel-Constitution, persevering Holiness, sincere Obedience, or good Works, are necessary to Salvation. He that made Faith necessary to Justification, hath made Obedience necessary to Salvation: He hath as well promised Heaven to the Godly Man, as Pardon to the Believer: And our perseverance in Holiness and Obedience, is as truly our way to Glory as the Scriptures can describe it: Nothing of these merit Heaven; but he that merited Heaven, hath peremptorily appointed these to bring us thither, *Heb. 6. 10, 11, 12.* For, *God is not unrighteous, to forget your work and labour of love, &c.* And we desire that every one of you do shew the same diligence, to the full assurance of hope, to the end that ye be not sloathful, but followers of them who through faith and patience inherit the promises. Every word is forcible to argue this Truth: But I shall offer a few things more.

I. Christ in the Gospel declares, they shall miss of Heaven, and eternally perish, who are Apostates, Ungodly, Disobedient, and Unprofitable; and that, *for being such.* This Doom is not the Doom of the Law of Innocence; for it is not denounced against every Back-sliding, but Apostacy: It's not against every imperfect degree of Godliness, but Ungodliness: It's not against every defect of Obedience, but Disobedience: It's not against every neglect of fruitfulness, but such unprofitableness as argues a dead and barren state. Reader! art thou so unskilful in the Word, as not to remember, *If any man draw back, my soul shall have no pleasure in him: But we are not of them that draw back unto perdition, but of them that believe to the saving of their souls?* *Heb. 10. 38, 39.* Is this a Threatning,

ning, or not? Will not Christ deal with Men according to it? Is it not true of all Persons? Do not say the elect Believer will not fall away: I think the same; but yet is it the less true, that even he shall perish if he fall away? Nay, doth not God by these Threats contribute to keep him from Apostacy? Ask thy self, Is not this Threatning such as should govern our expectations, if we should turn Apostates? So *Heb. 12. 14. Without holiness, no man shall see the Lord.* This is used as an Argument to persuade us to follow Holiness; and can you suppose it argueth at a lower rate than this? Be holy, or you shall never see God's face: Unholiness will keep you from God's presence. Consider such places as, *For these things the wrath of God comes on the children of disobedience, Eph. 5. 6. If you live after the flesh, you shall die, Rom. 8. 13.*

2. Salvation is promised to perseverance, True Holiness, Sincere Obedience, or Good Works: And the Accomplishment of these Promises to these, is called an *Act of Righteousness*. These are Gospel-Promises; because Salvation is promised on Terms so below Perfection. The Texts are innumerable that include these Promises. *Rev. 2. 10. Be thou faithful unto death, and I will give thee a crown of life. 2 Tim. 4. 7, 8. I have fought a good fight; I have kept the faith; henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge will give me in that day. Rom. 18. 3. If you mortify the deeds of the flesh by the spirit, you shall live. Heb. 6. 10. God is not unrighteous, to forget your labour of love, &c. 2 Thess. 1. 5, 7. The Righteousness refers to the Truth of the Promise, not the Proportion of the Work.*

Obj.

Obj. These describe the Men whom God will save.
Ans. True; but not as meer Natural Signs, but as *Moral-instituted Signs*: They are Qualifications which God appoints as Pre-requisites to the Blessings: They are not meritorious, but they are made by the Promise necessary to our partaking of these Gifts; and the neglect of them, would exclude our Interest in the Blessing.

Obj. These are Concomitants of them that shall be saved.
Ans. The same Answer that is given to the last, will serve to this. And I add, They are not instead of Christ; they cannot add to what is proper to a Christ; nor will they suffice without Faith, or an Interest in Christ, or without Pardon. But they still signify more than such Concomitants, as some esteem them: They are not like the Place of one's Birth, or our Names, or our Parents, or Death, &c. All which are Concomitants of a Man that is saved; but they are Characters designed by the Promise; they are things without which the Gospel-Rule will exclude Men from Heaven, and condemn Men into Hell, let their Pretences be what they will. Rev. 22. 14. *Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in; for without are dogs.* Mat. 5. 20. *Except your righteousness exceed the righteousness of the scribes, &c.*

3. Consider the respect to Glory which our Good Works have in Scripture-dialect. They are as seed to the harvest, Gal. 6. 7, 8, 9. As a way to one's proposed place, Eph. 2. 10. As Means to an End, Mat. 5. 8. As Work to one's Wages, Mat. 20. 1, 7. Foundation to a Building, 1 Tim. 6. 19, &c. The Gospel declares no less a connexion between

tween Good Works and Glory, though they merit nothing.

4. God declares the Obedience and Works of Believers, as *rewardable* of Grace, through Christ. They shall walk with me in white; for they are worthy, Rev. 3. 4. Great is your Reward in Heaven, Mat. 5. 12. If I do this willingly, I have a Reward, 1 Cor. 9. 17. Col. 3. 24. Rev. 22. 12. Come ye blessed of my Father, &c. For I was an hungry, and ye gave me Meat, &c. Mat. 25. 34, 35. It's true, it's a Reward from the Benignity of a Father, not from the Dignity of the Work: It's from the Ordination of the Promise which is owing to the Merits of a Christ, and not any claim of the performance. And so tender is God of the Honour of his Goodness herein, that the Second Article of our Creed must be, That he is a *rewarder of them that diligently seek him*, Heb. 11. 6.

5. By perseverance in these Exercises we are to *work out our salvation*, Phil. 2. 12. *we lay hold of Eternal Life*, 1 Tim. 6. *Lay up a treasure in heaven*, Luk. 12. 33. *We run the race for the prize*, 1 Cor. 9. 24. *We fight for the Crown*, &c. And is it as good sit still, as to be doing thus, for to help us Heaven-ward?

Reader, Lay these things to heart, and canst thou account persevering Holiness and Obedience useless things? Are they so indifferent to Happiness as the Doctor represents them? How much of the Bible must be expunged e're his Opinion deserves credit? Though I know our corrupt party too well likes a Dispensation from striving to enter in at the *strait Gate*.

III. The Third thing I should prove, is, That many other Blessings besides meer Eternal Life, are promised to the Exercise of several Graces, and Performance of Duties. This is so easie a Task, that I would leave it to the most ignorant bur to read the Bible with his own eyes. What mean such places, The effectual, fervent Prayer of a righteous man availeth much? Jam. 5. 16. Will no Prayer, or cold Prayer, avail as much? If these things be in you, and abound, they make you that you shall neither be barren nor unfruitful in the knowledge of Christ? 2 Pet. 1. 8. Will the want, or scanty degrees of Grace, do the same? So 2 Pet. 1. 10, 11. Give all diligence to make your calling and election sure, &c. for so an entrance shall be administered to you abundantly into the everlasting kingdom of Christ. May one be assured without diligence? Or shall we enter Heaven with the same full sail, though we be negligent and unassured? 2 Cor. 9. 6. He that soweth bountifully, shall reap bountifully; he that soweth sparingly, shall reap sparingly. But then shall we reap as liberally, if we sow not at all, or sow sparingly? Where shall I stop, when the Scriptures are so full of Instances? And sure I need not prove that Repentance, and earnest Prayer, contribute to preserve a Nation, when God so many times urgeth these to this end; when he hath promised and performed Deliverance hereupon; when he complains so oft, that he must destroy for want of these; and lays the destruction of places always on neglect of these, Jer. 18. 7, 8, 9, 10. Isai. 1. 5, 15, 16, 17, 18, 19. It's the same with Churches: See the second and third Chapter of the Revelations.

IV. Men should govern their Expectations and Fears, according to the conformity of their Hearts
G and

and Behaviour to the Rule of the Promise. It's Unbelief, not to expect the Good promised, when we answer the Condition of it. It's obstinate hardness and security, not to expect the threatened Evil, when we are guilty of the sin or neglect threatened. There's no grounded hopes or fear but this way; all else are *Enthusiastick*. The end of God, in these Declarations of his Will, are not otherwise complied with: God often condemns all Hopes as vain, that are not thus regulated; and by this Rule the Servants of God governed themselves. I need not cite Texts for things so plain.

V. *God is better pleased with his People in the exercise of Grace and Holiness, than when they neglect these, and do the contrary.* What Notions have Men of God, of Grace, and Sin, that they should need proof for this? Is it not by the Exercise of Grace and Holiness that we approve ourselves to God? 2 Tim. 2. 15. Is it not, *With such sacrifices God is well pleased?* Heb. 13. 16. Was it not by his Faith, and Divine Walk, that Enock pleased God? Heb. 11. 5. What meaneth the Apostle, *You have received of us how you ought to walk and to please God?* 1 Thess. 4. 1. The Saint's Charity is called, *An odour of a sweet smell; a sacrifice acceptable, well-pleasing to God.* We are charged to walk worthy of the Lord, to all pleasing, Col. 3. 10. Of the Obedience of Children, he saith, *This is well-pleasing to the Lord.* What great things of this Nature are spoken of Prayer, Praises, and other Good Works: Whereas God is *fretted, grieved, vexed; provoked to anger and abhorrence* by our sins and neglects. How can we apprehend, that God is as well pleased with us, when *restituting our Enmity, as our Love?* when *rejecting his Authority, as doing his Will?* Are the
Fruits

Fruits of the Spirit alike to him, as the Fruits of the Flesh? And can the Image of the Devil render us as grateful as his own Image, and the Life of his Son?

Obj. It's for Christ's Incense these are accepted. Ans. But Christ's Incense will not be applied to our Sins, but to our Graces and Duties; and that shews they are more pleasing to God than our Sins be. And again, They are these Graces and Duties which are accepted for the sake of Christ: His Incense will not be denied to them; and thereby they are well-pleasing to the Lord, and tend to render us so. *Davenant, de Justitia Actuali*, and others say much more.

VI. *The Holiness, Graces, Perseverance, Obedience, and Good Works of Believers, do them much good, and are profitable to them.* Read over what I have proved at large, and canst thou doubt whether they benefit us, when they are the way to Heaven, the Means of Happiness? *Cra.* A wise Man may be profitable to himself, though not to God, *Joh 22. 2.* Godliness is profitable to all things; having the promises of this life, and that which is to come, *1 Tim. 4. 8.* These things are profitable to men, *Tit. 3. 8.* Not only to other Men, but principally to our selves. Though I have all Faith, if I have not Charity, I am nothing; and whatever else I suffer, yet without this it profiteth me nothing, *1 Cor. 13. 2, 3.* Circumcision, or Uncircumcision is nothing, but keeping the Commandments of God, *1 Cor. 7. 19.* Sure that's something; In keeping these there is great Reward, *Psalm 19. 11.* Glory, Honour, and Peace to every one that doth good; to the Jew first, and also to the Gentile, for there is no respect of Persons with God, *Rom. 2. 10, 11.* *Nehemiah* and *Hazekiah* pleaded a false Plea, if it

were true, there's nothing to be gotten. The care of Saints to adapt their actions to the Rule of the Promise, is a very needless thing: So run, that ye may obtain, 1 Cor. 9. 24. If a Man strive for masteries, yet is he not crowned, except he strive lawfully, 1 Tim. 2. 5. The Galatians must be but little moved when told, ch. 3. 4. Are ye so foolish, &c. Have ye suffered so many things in vain? for all is in vain. Is Peace of Conscience nothing? Is inward-rejoicing nothing? Yet, how Paul came by these he tells you, 2 Cor. 1. 12. For our rejoicing is this, The Testimony of our conscience, that in simplicity and godly sincerity, not with fleshly wisdom, but by the grace of God, we have had our conversation in the world.

His Directions for inward Joy and Peace you have, Gal. 6. 4. Let every man prove his own work, and then shall he have rejoicing in himself alone. I shall not trouble thee with Reasons, to prove that Grace, Holiness, and Obedience are useful to prevent Evil. I leave it to thy Experience, if thou art a good Man, and refer it to what thou wilt feel hereafter, if thou art a bad Man. If there were no more, these do prevent sin, which in chap. 17. I hope to prove is not so innocent as to do us no harm.

READER, To sum up all, I appeal to thee, 1. Whether God doth require any more of any Sinners for Salvation, than that they believe in Christ, repent of Sin, persevere in true Holiness, sincere Obedience, or Good Works internal and external; and if we do so, can we perish? hath not Christ provided all else? and doth not the Promise secure Life upon doing these? 2. If any Sinner believe not, and repent not, hath Christ ever promised to save him? Will any Decree, or the Merits of Christ secure him? Again, if any peni-

penitent Believer shall apostatize, prove ungodly, and unfruitful, hate God, or neglect to love God and his Neighbour wholly, &c. shall this Man be saved? Hath not Christ determined the contrary? Will his first Faith save him? A resolution of these two things, according to the very Scope of the Word, will decide the Main of this Controversie. These assert the Rule of Christ's rectoral distributions, and the Decree comes not in opposition to the Methods of his Government, by which we are to govern our hopes and fears.

TESTIMONIES.

The Assembly, Confess. chap. 19. a. 6. and the Elders at the *Savoy* declare, chap. 19. a. 6. 'The Promises (of the Law) in like manner shew them 'God's approbation of Obedience, and what Blessings they may expect upon the performance thereof; although not as due to them by the Law, as a Covenant of Works; so a Man's doing, and refraining from Evil, because the Law encourageth to the one, and deterreth from the other, 'is no Evidence of his being under the Law, and 'not under Grace. Both the Assembly and the Elders say, chap. 15. a. 6. The Persons of Believers being accepted through Christ, their good Works also are accepted in him, not as though they were in this Life wholly unblamable, and unreprouable in his sight; but he looking upon them in his Son, is pleased to accept, and reward that which is sincere, altho accompanied with many Imperfections. Both also tell us, chap. 18. a. 2. 'That the Promises are made to Graces. The Elders, chap. 15. a. 2. say, 'That Believers sinning 'are renewed through Repentance to Salvation. Of the necessity and benefit of Faith, I have given their Judgment before: The Assembly and Elders, chap. 1. a. 7. tell us, Those things which

are necessary to be known, believed, and observed for Salvation, are clearly propounded.

The Assembly's *Large Catechism*, Q. *How doth Christ execute the Office of a King?* A. (Among other things, they say) 'In rewarding their Obedience, and correcting them for their sins. Q. *How is the Grace of God manifested in the Second Covenant?* A. (Among other things) 'Requiring Faith, as the Condition of their Interest in him, &c. Giving his Spirit to his Elect, &c. to enable them unto all holy Obedience, as the Evidence of the Truth of their Faith, and as the way which he hath appointed them to Salvation. Q. *What hath God required, that we may escape the Wrath and Curse, &c.* A. That we may escape the Wrath and Curse of God, &c. 'He requireth of us Repentance towards God, and Faith towards our LORD JESUS, and the diligent use of the means, &c. You see they think Obedience and Good Works are rewardable; that the Exercise of Graces do us much good; that Obedience is the way to Salvation; that we have much to do, and that to escape the Wrath and Curse. I shall transcribe part of the *New-England Synod's* Confutation of that Speech of the Antinomians: *If I am holy, I am never the better accepted of God. If I be unholy, I am never the worse: This I am sure of, he that elected me, must save me.* To this the Synod answer, 'This expression imports, that tho' a Man's Conversation be never so holy and gracious, yet he can expect never the more manifestation of God's kindness and love to him. Contrary to *p. 50. ult.* and *John 14. 21.* It implies, 'That though a Man's Conversation be never so vile, yet he needs not fear, nor expect any expression of God's displeasure and anger to break forth against him, contrary to *2 Chron. 15. 2.*

And

And in a word, it imports, ' That God neither
' loved Righteousness, nor hated Sin; and did
' take no delight in the Obedience of his People :
' Contrary to *Psal.* 45. 6, 7. and 147. &c. It's
' true, the Foundation of Election remaineth
' sure; but It's as true, that whom he chooseth,
' he purposeth to bring to Salvation through San-
' ctification of the Spirit, 2 *Thess.* 2. 13, 14. The
19th Error of *Mr. H.* All Commands in the Word
are Law, and are not a way of Life. Error 43.
the Synod confutes Is, The Spirit acts most in the
Saints, when they endeavour least. Error 48.
Conditional Promises are legal. Error 50. It's
poverty of Spirit, when we have Grace, yet to see
we have none in our selves.

Doctor Owen, *Of Justif.* p 222. ' We grant that,
' 1. God doth indispensibly require of him (a ju-
' stified Person) personal Obedience, which may
' be called his *Evangelical Righteousness*. 2. That
' God doth approve of, and accept in Christ, his
' *Righteousness* so performed. 3. That hereby that
' Faith whereby we are justified, is evidenced,
' proved, manifested in the *sight of God* and Men.
' 4. That this Righteousness is *pleadable* unto an
' an Acquittment against any Charge from Satan,
' the World, or our own Consciences. 5. That
' upon it, we shall be declared righteous at the
' last Day; and without it, none shall be. And
' if any shall think meet, from hence to conclude
' unto an *Evangelical Justification*, or call God's
' acceptance of our Righteousness by that Name,
' I shall by no means contend with them. Where-
' ever this enquiry is made not, &c. but how a
' Man that professeth *Evangelical Faith* in Christ
' shall be *tried, judged*, and whereon, as such, he
' shall be justified : We grant, that it is, and must

be by his own personal, sincere Obedience. P. 156.
 It is commonly said, Faith and new Obedience
 are the Condition of the new Covenant, &c.
 If no more be intended, but that God, in, and
 by the new Covenant, doth indispensibly require
 these things of us, in order to his own Glory,
 and our full enjoyment of all the benefits of it;
 it is unquestionably true. P. 158. our whole O-
 bedience, through his gracious appointment,
 hath a rewardable condecency, with respect un-
 to eternal life. P. 207. These Duties are so far
 necessary unto the continuation of our Justifica-
 tion, as that a justified State cannot consist with
 the Sins and Vices that are opposite unto them.
 So the Apostle affirms, If we live after the flesh
 we shall die. P. 208. If this be that which is in-
 tended in this Position, That our own Obedience
 and good Works are the Condition of the conti-
 nuation of our Justification; namely, that God
 doth indispensibly require good Works and Obe-
 dience in all that are justified; so that a justified
 State is inconsistent with the neglect of them, it is
 readily granted.

The Ground of Doctor Crisp's Mistake.

He thinks, because God eternally intended us all
 benefits in the way he determined, therefore he
 appoints nothing to Men, as the means of parta-
 king of those Benefits. Whereas this way, Christ
 himself may as well be excluded by the Decrees,
 he not being the cause of Election, but the means
 of effecting it, and all Endeavours for Life, Health,
 Estates, &c. may be as well prevented; for God
 hath determined how long we shall live, how rich
 we shall be, &c. Because a Sinner can obtain no-
 thing by virtue of the Covenant of Works; there-
 fore,

fore, what a Believer doth can avail nothing by the *Grace* of the new Covenant. Because Christ hath merited all things as a *Priest*, with a Right and Purpose to bestow them on the Elect, therefore he can fix on no way to bestow them on his Elect Subjects, as motives to obey him as a *King*. Because he hath delivered us from the *legal Rule* of Misery and Happines; therefore he hath no Promises or Threats to govern us by in this state of Trial. Because Christ is the only way of Atonement and Purchase; therefore there can be no other way of his own ordaining, to obtain the Effects of his Purchase. Because we can merit nothing as of *debt* for doing, therefore we can of *Grace* receive no benefit by doing, though God doth *promise* it. Because we can do nothing for Life, with a thought of *buying* it, therefore we may do nothing for Life, as the *End that moves* us in the use of indispensibly required means. Because God, of his Mercy, saves us at *last*, therefore he shall not, in the mean while, duly govern us, in order to Salvation. Because we cannot *merit* Pardon, therefore God can order no Grace or Duty to be, through Christ, rewardable with any other Blessing.

C H A P. XIV.

Of intending our Souls Good by Duties we perform.

TRUTH. **T**Hough we ought to intend God's Glory as our supream End in all our Duties, and design therein the expressing our Love and Gratitude to God for his Benefits, with a great regard to Publick Good: Yet we also lawfully may, and ought to strive after Grace, grow in it, and perform holy Duties and Servloes; with an eye to, and concern for our own spiritual and eternal advantage.

ERROUR. No Man ought to propose to himself any advantage, by any Religious Duty he performeth, nor ought he in the least intend the profit of his own Soul, by any Christian endeavours; it being vain and unlawful to do any thing with an eye to our spiritual or eternal Good, though in subordination to God's Glory in Christ.

Proved that this is Doctor Crisp's Opinion:

What I have recited of the Doctor's in the last Chapter, will spare much labour here. I will add a few words, p. 150. *There is nothing you can do, from whence you ought to expect any Gain unto your selves, &c. Christ hath redeemed us, that we should not henceforth live to our selves, but to him that died for us, &c. The Scripture is plentiful in this, that no Believer, for whom Christ died, should have the least*

least thought in his heart of promoting or advancing himself, or any end of his own, by doing what he doth. Obj But sure he intends only to exclude a design of meriting or setting up our own profit in opposition to God's Glory. A. No: he intends to forbid our intending our own Good, though in subordination to God's Glory, and the laying no stress of meriting. For he saith, *People may think here's a marvellous discouragement to persons, to do what God calls them to do, when they shall have nothing for it.* I answer, *When there is a Spirit of Ingenuity, they shall be as industrious to glorify God, and to do good to Men, as if they did it for themselves. They shall do as much for Good already bestowed, as if they were to procure it by their own doing.* Now you cannot suppose, Men can merit God's Glory by what they do: And he argues, that it is disingenuous and vain, to intend our own Good at all. Saith he, *There is no discouragement, because you cannot propound to your selves any possible gain; but whatever is a spur, or encouragement to Duty, is already freely and graciously provided to your hand, &c.* When you fall on Humiliation, Prayer, and Self-denial, what do you look for? &c. Saith one, *I get this by it, Prevention of many great Evils hanging over my head.* Another saith, *Peace of Conscience, Joy in the Holy Ghost, Assurance of Pardon of Sin; these things would I get by attending on Ordinances, by serving God day and night, in that way he calls me out unto.* I tell you plainly, there's none of all these things that conduce a jot towards the obtaining of any of these ends you propose to your selves. P. 149. *The World is grown to a miserable pass, that Obedience, Zeal, and Seeking after God, must be of no use at all, except a Man himself be a Gainer by his Obedience.* &c. I say, except you will fall upon the performance of Duties for the common good and benefit, without having any such conceit,

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as what shall accrew to you thereby, you are not Persons yet come to have that common Spirit, and dead to the old Spirit, as becomes Christians. P. 425. When you labour by Prayer, and seeking the Lord, to prevail with God to take away his displeasure, &c. and to procure such good, &c. you serve not God now, you serve your selves, &c.

Wherein the Difference is not.

1. It is not whether we should principally aim at God's Glory in all we do. 2. Nor whether we should aim at a publick Good with great Concern. 3. Nor whether Gratitude to God deserves our utmost Service and Love to him, should influence our Aims and Labours. 4. Nor whether we ought to renounce every thought of purchasing from God, any Benefit for what we do. 5. Nor whether carnal Selfishness, or seeking Pleasures, Riches, Honour, &c. above spiritual and eternal Good, be the undoing sin of the World. All these I affirm.

Wherein the real Difference is.

1. Whether the spiritual improving, and saving our Souls, may be a Motive with us to our Religious Duties and Endeavors. This the Doctor denies, and I affirm. 2. Whether our Soul's advantage be not so joyned with God's Glory, that we ought to intend them both, as the Scope of our Life and Labours.

The TRUTH confirmed.

1. I have in the last Chapter proved, that our Graces and Duties do benefit us, and God hath appointed them to this end, that thereby we may obtain those benefits; If so, we then despise God's
Or-

Ordination, in not intending our obtaining the Benefits, when we act those Graces and Duties; and we obey his Will in doing them for that end.

2. All Promises and Threats in the Word, directed as motives to Obedience are foolish, if we must not intend our own good by our Obedience. How are they Arguments with the Will, to persuade from our own advantage? If we must not aim at that advantage in doing the Duty, I am persuaded to thereby: When Christ saith, *Come to me and I will give you rest*, Mat. 11. 28. Must not I intend that rest in coming to him? God saith, *Turn to me and live*, Ezek. 18. 32. Must not I turn to him for Life, or frustrate his use of that Argument? The Devil will soon prevail with us to sinful neglects, if he can thus enervate all the pleadings of God with Men. The best helps which God hath contrived for our holiness and diligence, are rendred vain, if we must have no eye to the advantages he hath promised to our Duties and Obedience. How should a *Crown of Glory* engage Ministers to Faithfulness, if they must not aim at it in their Labour, 1 Pet. 5. 2, 4. What Influence have such Pleas? *If we suffer, we shall also reign with him; if we deny him, he also will deny us*, 1 Tim. 2. 12. What Encouragement is it to suffer, if I must not suffer with an eye to that reigning? The very substance of the Bible proves this point, Col. 3. 34, 35. 1 Tim. 4. 16, &c.

3. The Spirit of God approveth of holy Men's regard to their own advantage. Heb. 11. 26. *Moses had respect to the recompence of reward*. And this is given as the very cause why he esteemed the reproach of Christ above the Treasures of Egypt: *For he had respect, &c.* Paul governed himself by these regards: *For if I do this willingly, I have a reward. They do it to obtain a corruptible crown; but we an incorruptible*, 1 Cor. 9. 17, 24. That is,
they

they are temperate, who strive for an earthly Crown; we are temperate and diligent to obtain an eternal Crown, 2 Cor. 4. 16, 17. *For which cause we faint not, &c. for our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory.* Were all Doing for Life, and an Eye to Gain by Service, such a legal and wicked thing, as some represent it, sure the Blessed Jesus would have admonished his Disciples, and not answer them as he doth, *Mat. 19. 27, 28, 29. Then answered Peter, and said unto him, Behold, we have forsaken all, and followed thee: What shall we have therefore? And Jesus said unto them, Verily, &c. Ye shall sit upon twelve thrones, judging the twelve tribes of Israel, &c.*

4. The Doctor's Argument from the Vanity of proposing our own Gain by Labour and Duties, because all is fixed and given already; is to make the Decree an effectual Means to overthrow the Government of Christ, and brand all his Offers to Sinners with Weakness and Falshood. Should not poor Sinners pray as they can, abstain from Sin, consider and apply the Word with an Eye to Conversion? Why doth God call them to this? Should not they wait and strive to believe and repent, with an Eye to Forgiveness and escaping Wrath? Why else should God encourage them with an Offer of these upon such Terms; and tell the Unbelievers, that they refuse these Mercies by new Forfeitures? But by the Doctor's Scheme, the Elect may be idle, and the Non-elect do best when they despair; for there's no Connexion between these Benefits, and these Graces or Duties. And so the Non-elect are in the same Case with Devils, there being no serious Offer to them; nay, their Case is worse than Devils, for these Offers are made to them for no other Design, but to increase their Condemnation: Nay, every Sin of theirs, is the Sin against the Holy

Holy Ghost; that is, every Sin is alike, the Unpardonable Sin, and not only that Blasphemy against the Holy Ghost. To say no more, Christ hath no Rule of distributive Justice, but his own eternal Purpose, and Mens Regards to his promised Benefits, are all forbidden, even when our Respect to them, is that which subserves his Government, and is supposed in all the Methods of it.

5. And why should we intend the Glory of God, the Service of Christ, or the Good of others? Are not these as determined as our own Good? Hath not God fixed and secured his own Glory? Doth Christ need our Services more than our selves? Shall any other Persons receive more Good than God hath already given and provided for them? Why should we intend these in our Duties, more than our own Profit? the very same Reason excuseth from all, and so we ought to intend nothing at all. I could shew, had I room, that we cannot sincerely aim at our Souls Good, but we therein aim at God's Glory. Nor doth God ever require us to intend his Glory, but in a Concurrence with an Eye to our own Salvation.

TESTIMONIES.

You have seen in the last Chapter, the Assemblys and Congregational Elders Judgment; and that we are not the less under Grace, for being encouraged to do good by the Promises, &c. The Case is so plain, that I shall only give the Judgment of the greater part of those Reverend Divines whose Names are set in the Front of Dr. Crisp's Works, and interpreted by the Weak to a contrary Purpose than what they intended. These Divines, in the Preface to Mr. Flavel's Book against Antinomianism, (which they approve of) inform us, 'That to say, Salvation is not the End of any good Work we do; or, We are to act from Life, and not

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'not for Life; were to abandon the Humane Nature; it were to teach us to violate the great Precepts of the Gospel; It supposeth one bound to do more for the Salvation of others, than our own; 'twere to make all the Threatnings of Eternal Death, and Promises of Eternal Life we find in the Gospel of our Blessed Lord, useless, as Motives to shun the one, or obtain the other: It makes the Scripture-Characters, and Commendation of the most eminent Saints, a Fault. Had I seen this sooner, It might have spared some of my Reasons.

The Grounds of the Doctor's Mistake.

Because we ought not to do any thing from carnal Self-love, therefore we ought to do nothing from Rational and Spiritual Self-love. Because Christ redeemed us, that we may not live to ourselves as our own Lords; therefore we must not, in obeying him, regard the Rewards he promiseth us, as he is our Lord. Because we must aim at God's Glory *above all*; therefore we must not *at all* intend our own Happiness in the enjoyment of this God. Because we must aim at the good of *others*; therefore we must not aim at our *own* good. Because we should obey God from Gratitude and Love; therefore we should not obey him from any Hope, or Filial Fear. Because God hath engaged to give Life and Happiness to the Elect, when they have finished their Warfare and Work; therefore they must not intend the obtaining that Happiness, in any part of that Work or Warfare.

CHAP.

C H A P. XV.

Of the Way to attain Assurance.

TRUTH. **T**HE ordinary Way whereby a Man attaineth a well-grounded *Assurance*, is not by immediate objective Revelation, or an Inward Voice saying, *Thy sins are forgiven thee*; But when the Believer is examining his Heart and Life by the Word, the Holy Spirit enlightens the Mind there to discern Faith, and Love, and such other Qualifications which the Gospel declareth to be infallible Signs of Regeneration: And he adds such power to the Testimony of Conscience, for the Truth and In-being of these Graces, as begets in the Soul a joyful sense of its reconciled State; and some comfortable freedom from those Fears which accompany a doubting Christian; and according to the Evidence of these Graces, *Assurance* is ordinarily strong or weak.

ERROUR. *Assurance* is not attained by the Evidence of Scripture-Marks or Signs of Grace, or by the Spirits discovering to us that he hath wrought in our Hearts any holy Qualifications: But *Assurance* comes only by an inward Voice of the Spirit, saying, *Thy sins are forgiven thee*; and our believing thereupon that our Sins are forgiven.

Proved, that this is Dr. Crisp's Opinion.

P. 491. *would you know that the Lord hath laid your Iniquities on Christ? you must know it thus:*

1. *Is*

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1. *Is there a Voice behind thee, or within thee, saying particularly to thee in thyself, Thy sins are forgiven thee? Dost thou see this Voice agree with the Word of Grace? That is, dost thou see it held out to most vile and wretched Creatures as thou canst be; and upon this Revelation of the Mind of the Lord by his Spirit, according to that Word, doth the Lord give thee to receive that Testimony of the Spirit, to sit down with it, as satisfied that upon this thou makest full reckoning, thou hast propriety in this particularly to thy self? If thou dost receive that Testimony according to that Word, here is thy Evidence, Thou hast thy Propriety and Portion in this. On this Point the Doctor spends much time: Sermon 15, is to prove, That Love to the Brethren, Universal Obedience, Sincerity, and Singleness of Heart, and all other inherent Qualifications, are not Signs by which we should judge our State. Sermon 16. he calls the Revealing Evidence of the Spirit, and endeavours to prove this Immediate Revelation: P. 473. he puts this Objection, We will not deny but it is the Voice of the Spirit will satisfy the Case: But suppose I hear such a Voice? &c. Here is the Doubt; If the Word itself did bear witness to this particular Voice of the Spirit, then could I be satisfied this were the Voice of the Spirit of God that speaks; but if the Word do not bear witness to this Voice, &c. I dare not trust it. He answers, This Voice is always according to the Word. But, p. 475. he tells us, The Word according to which the Spirit of the Lord speaks, when he speaks Peace to his People, is the Word of Grace: And that Word of Grace, is no more but this; God was in Christ, reconciling the World unto himself, not imputing their Trespases unto them: This is the Word of Grace, according to which it speaks, reconciling the World to himself; even the World, when Men are no otherwise but merry Men of the World.*

Reader,

Reader, Thou seest that the Spirit's Voice according to the Word, is no more than according to the general account, That Christ came to save Sinners; And so if any Sinner have this inward Voice, that Voice is according to the Word, whether he be a regenerate Person or no.

The Doctor in this Page, and Page 476. shews, That if this Voice be according to this general Rule, we must not try it by any thing else, or question it. And adds, As for Example, There is the Voice of the Word of Grace, we are justified freely by his Grace; and there is this Voice in the Spirit of Man, telling him according to this word, That his Sins are forgiven him. How shall I know (saith he) that this Voice is the Voice of the Spirit of God? For answer, let me ask but this Question, Is there any thing in the World of better credit than the Spirit himself? And, p. 474. Beware that you make not the credit of the Voice of the Spirit to depend upon the Word.

Object. But he seems to allow Faith to give Assurance.

But I answer, he tells us, p. 491. Not as a Revealing Evidence, nor as an Effecting Evidence; but it is a Receiving Evidence; or it is an Evidence, as it doth receive that Testimony which the Spirit holds out, &c. Faith doth take possession of that which the Spirit reveals and manifests to a Person. &c. It clears the Title to us, though good in itself before, &c. And, p. 493. Faith is the Echo of the Heart, to the Voice of the Spirit. The Doctor's meaning is, That Faith doth not evidence our Pardon, as it is a Grace wrought in the Soul by the Spirit, or as a Holy Qualification; but only as it doth assent to, and rest in this inward Voice.

Object. But he seems to own that Sanctification is some Evidence?

Ans.

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Ans. He tells us how, p. 482. viz. *When the Testimony of the Spirit is received by Faith, and the Soul sits down satisfied with that Testimony of the Lord; then also the Gifts of God's Spirit do bear witness together with the Spirit of the Lord, and the Faith of a Believer. You see there must be Assurance first, and then these do witness after; not to guide our Hopes, but over and above. See p. 100. There's no better way to know your Portion in Christ, than on the general tender of the Gospel, to conclude absolutely, he is yours.*

Wherein the Difference is not.

1. It is not, Whether the Spirit witnesseth by his miraculous Operations to Christ, and the Gospel; which is a Truth, and the meaning of many of the Texts which the Doctor produceth. 2. Nor, Whether the Spirit, as a Worker of Grace in the Heart, be an Earnest of Glory, and Witness to our State. 3. Nor, Whether the Spirit witnesseth by and with the Conscience, in the Manifestation of our Graces for Assurance. 4. Nor, Whether the Spirit of God may, in some extraordinary Cases, give an immediate Testimony by a Voice or some equivalent Impressions. But then there is the Truth of Grace in the Heart, though it was doubted before; and nothing utterly inconsistent with true Grace, either is in the Heart, nor then appeareth to the Conscience. All these I affirm.

The real Difference.

1. Whether none attain Assurance but by the inward Voice of the Spirit pronouncing the actual Forgiveness of their Sins, without manifesting their true Grace and Sanctification. This the Doctor affirms, and I deny. 2. Whether the usual Way of attaining Assurance, is by the Conscience upon tryal

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trial discerning and concluding, through the help of the Spirit, that a Man hath those Graces or Signs which describe a Man blessed and pardoned, according to the Gospel. This I affirm, and the Doctor denies.

The TRUTH confirmed.

1. This is the Way which God appoints to attain Assurance: 2 Cor. 13. 5. *Examine your selves, whether you be in the faith; prove your own selves; know ye not that Christ is in you, except you be reprobates?* Here we are to try, What's our great Enquiry to be about? Are we in the Faith? which may respect Faith inherent, or the Doctrine of Faith professed. He concludes, they must infer Christ is in them, except they had vile Hearts; or were Men, as to the Frame of their Hearts, unapproved by God: For so *ἀδοξαστοι* imports, 2 Pet. 1. 10. *Give all diligence to make your calling and election sure.* How was this to be done? By adding Grace to Grace; abounding therein, and carefully looking that *these things be in you.* See from v. 5, to 11.

2. This is the way whereby the Scripture-Saints were assured: They concluded their Justification by Sanctification; and a State of Peace by the Truth of Grace: 1 Joh. 3. 14. *We know that we have passed from death to life, because we love the brethren.* Verse 9. *And hereby we know that we are of the truth, and shall assure our hearts before him.* How was this? See v. 18. *Let us not love in word, neither in tongue; but in deed, and in truth: and hereby we know, &c.* Thus David, Paul, and other Saints, concluded the safety of their State.

3. Conscience is bound to condemn every Man in whom the contrary to these Graces do appear; yea, where it's evident that they are wholly wanting.

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ing. It's otherwise a *seared Conscience*, 2 Tim. 4. 2. It is not the *Candle of the Lord in Man*. Now there can be no Assurance where the Conscience condemns; as the Apostle argueth, 1 Joh. 3. 19, 20, 21.

4. The Spirit witnesseth with our Spirit, *συμψυχεῖ*, Rom. 8. 16. It doth not witness before our Spirit doth witness: It is not a separate Testimony from our Spirits, but it concurs with our Spirit as its joynt Agent: Our Spirits witness in the light of the Spirit; as 1 Cor. 9. 1. *My conscience bearing me witness in the Holy Ghost*.

5. A Testimony of the Spirit giving an Evidence of Pardon, without any Evidence of Grace, is not according to the Word of Grace; for the Word of Grace never declareth any Sinners are pardoned, but believing, penitent Sinners. It is not as *many* Sinners the Word pardoneth; for it flatly condemneth, and leaves Guilt on all impenitent Unbelievers; as I have proved, Chap. 8. 12. Therefore if there should be a Voice, a true Voice of God carrying it's own Evidence, saying, *Thy sins are forgiven*; it doth at the same time, and by the same Voice, witness to the truth of our Grace; because he forgives no other, according to the Word of the Gospel. And if the Spirit should say to an impenitent Soul, *Thou art pardoned*, while such; it is no Promise in the Gospel, nor according to it; but a new Promise, and not to be tried by the Word; and the Writers thereof having had more of the Spirit, than any now can pretend to, it's dangerous to rest on that Voice which will not bear the Tryal by the Word, &c.

6. To have the ordinary way of Assurance to be as it's stated by the opposite Errour, hath very dangerous Consequences: Most Saints must quit their Hopes and Assurance; for they never had this

this Voice, though they have greater Stamps of the Spirit, than any I ever knew pretend to this : It makes all Examination useless and vain ; It overturneth one of the great Uses God hath assigned to the work of his Grace on the Heart ; it makes Assurance impossible without this miraculous Voice ; which can hardly carry its Evidence to a Soul that hath no Grace at all : It's a way too far Enthusiastick to be allowed in so stated a Case ; It gives the Devil a great Advantage against Sinners to live in Sin ; and against honest People, if once they find cause to question this Voice ; yea, it sets up the Spirit against It self, if any can boast of Assurance by this Voice, when their State is justly challengeable by the Gospel, as wanting all sight of Gospel-Marks. -

T E S T I M O N I E S.

The *Assembly, in Confession*, ch. 18. a. 2. say,
' It's an infallible Assurance of Faith, founded up-
' on the Divine Truth of the Promises of Salvati-
' on, the inward Evidences of those Graces unto
' which these Promises are made ; the Testimony
' of the Spirit of Adoption witnessing with our
' Spirits, that we are the Children of God. And,
a. 3. they tell us, ' A Believer being enabled by
' the Spirit, may, without extraordinary Revelati-
' on, in the right use of ordinary Means, attain
' thereto : And therefore it is the Duty of eve-
' ry one, to give all diligence to make his Calling
' and Election sure, that thereby his Heart may be
' enlarged in Peace and Joy in the Holy Ghost,
' &c. As say the *Congregation of Elders*, Chap. 18.
a. 3. See a. 4. both shew how Assurance may be
revived from the Graces in the Heart.

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The *Synod of New-England* oft confute the contrary *Error*; which it seems was one that sadly troubled them: *Error* 44. 'No created Work can be a manifest Sign of God's Love. *Error* 47. 'The Seal of the Spirit is limited only to the immediate witness of the Spirit; nor doth ever witness to any Work of Grace, or Conclusion by a Syllogism. *Error* 67. A Man cannot evidence his Justification by his Sanctification, but he must needs build upon his Sanctification, and trust to it. *Error* 72. It's a Soul-damning Error, to make Sanctification an Evidence of Justification. *Error* 77. 'Sanctification is so far from evidencing a good State, that it darkens it rather; and a Man may more clearly see Christ when he seeth no Sanctification, than when he doth: The darker my Sanctification is, the brighter is my Justification. The *Synod* shew at large how each of these are contrary to the Scriptures: And one of the evil Speeches they confute, p. 19. *I may know I am Christ's*; Not because I do crucifie the Lusts of the Flesh, but believe in Christ that crucified my Lusts for me. See *Error* 63, 69.

The Grounds of the Doctor's Mistake.

Because the Spirit of God is a *Comforter*; therefore he cannot comfort us, by helping us to see the Work of his Grace, in order to Joy in his Blessings. Because the Spirit was to convince the World of Christ's *Righteousness*, as what alone could procure Life; therefore he tells Men that they have an *Interest* in it, without shewing them any Change on their *Hearts*. Because he was to take of Christ's Fulness, and shew it to his Disciples; therefore he immediately speaks Peace to the Hearts of such as are, or at least appear his
resolved

resolved Enemies. Because by the Spirit of Adoption, we cry, *Abba, Father*; therefore we need not find any Love to God, to know that we are his Children. Because the Spirit witnesseth with our Spirits, that we are the Children of God; therefore he witnesseth *alone*, without so much as revealing to our Spirits, that we have the temper of Children: Whereas there are many great Effects of the Spirit manifest on the Souls of them to whom the Apostle speaks, *Rom. 8. 11, 12, 14, 15, 16*. And the design of the place, is more to express our Dignity, and free Access to God, under a Gospel-state, than meer Assurance of Forgiveness. Because a *Natural Man* cannot perceive the Riches of the Promise, and the Spirit enableth a *Spiritual Man*, by his *Teachings*, to perceive the nature of them; therefore by an Immediate Voice he discovers to the *Natural Man* his Propriety in them, even while he is and appears Natural. Because there is *Imperfection* in the Graces of a Saint; therefore he cannot see the *Sincerity* of them by the *help* of the Spirit, without an immediate Voice.

C H A P. XVI.

Of GOD's seeing Sin in Believers, and their Guilt by it, &c.

TRUTH. **T**HE Sins of Believers have the Loathsomeness of Sin adhering to them; which God seeth, and accounteth the Committers guilty thereby: And they ought to charge themselves therewith, so as to stir up themselves to Repentance, and renew their Actings of Faith on Christ for Forgiveness. Nevertheless, they ought not thereby to fear their being out of a Justified State, further than their Falls give them just cause of suspecting that Sin hath dominion over them; and that their first believing on Christ, was not sincere.

ERROR. God seeth no Sin in Believers, tho' he see the Fact; neither doth he charge them with any Sin; nor ought they to charge themselves with any Sin, nor be at all sad for them; nor confess, repent, or do any thing as a Means of their Pardon; no, nor in order to assuring themselves of Pardon, even when they commit Murther, Adultery, or the grossest Wickedness.

Proved, that this is Dr. Crisp's Opinion.

READER, Note, That the Doctor speaks most of this concerning a Person as *Elect*; tho' he uses the word *Believer* sometimes, because he alone knows that he is *Elect*, by believing it: P. 436. *Tho' such*
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Persons do all Rebellion, yet the loathsomeness, and abominableness, and hatefulnes of this Rebellion, is laid on the back of Christ; he bears the Sin, as well as the Blame and Shame, &c. And that's the only reason why God can dwell with these Persons that do all the thing; because all the filthiness of it is transferr'd from them, on the back of Christ. He puts an Objection, How should God know every sin the Believer doth commit, and yet God not remember them? He answers, after many words, Though God remembers the things thou hast done, yet he doth not remember them as thine, &c. for he remembers perfectly they are none of thine; and when he pass'd them over to Christ, they ceased to be thine any longer. P. 364. The Lord hath not one sin to charge upon an elect Person, from the first moment of Conception, to the last moment of Life; so, nor Original Sin is not to be laid upon him, the Lord hath laid it on Christ already. P. 365. Every elect Vessel of God, from the first instant of his being, is as pure in the Eyes of God from the charge of Sin, as he shall be in Glory. P. 298. It's the Voice of a lying Spirit in your hearts, that saith, That you that are Believers, have yet sin wasting your Consciences, and lying as a burthen too heavy for you to bear, &c. Object. Was not David a justified Person, and did not he bear his own sin? My sins are gone over my head, &c. After several things, he answers, I must tell you, all that David speaks here; he speaks from himself; and all that David speaks from himself, was not truth, &c. David might mistake, that God should charge his sin upon him, &c. P. 213. In a word, before a Believer doth confess his sin, he may be as certain of the pardon of it, as after Confession: I say, there is as much ground to be confident of the pardon of Sin to a Believer, as soon as ever he hath committed it, though he hath not made a solemn Act of Confession, as to believe it after he hath performed all the Humiliation in the World,

Sec. A Believer may be assured of pardon, as soon as he commits any Sin: (The Sins he speaks of, are Adultery and Murthur.) P. 215. But you will say, all the Promises of Pardon do run with this Proviso, In case Men humble themselves; In case Men do this and that, then Pardon is theirs, but otherwise it's none of theirs? Take heed of such Doctrine. P. 52. There is nothing but Joy and Gladness. Object. But some will say, Believers find it otherwise; there is not such Joy and Gladness, but they are often oppressed with Sadness, and Heaviness of Spirit. I answer, There is not one Fit of Sadness in any Believer whatsoever, but he is out of the way, Christ, &c. I say the Soul is first satisfied of Forgiveness of Sins, before there is that real, kindly mourning in those that are Believers. P. 15. God doth no longer stand offended nor displeased, though a Believer, after he is a Believer, do sin often. And it's no wonder; for he saith a few Lines after, Except God will be offended where there is no cause to be offended, (which is Blasphemy to speak,) he will not be offended with Believers: For I say he hath no cause to be offended with a Believer; because he doth not find the sin of the Believer, to be his own sin, but he finds it to be the sin of Christ. See more, p. 413, 416, 418, 419, 425, &c.

Wherein the Difference is not.

1. It is not, Whether a Believer doth by new Sins fall from a justified State. 2. Nor, whether God doth upon new Crimes judicially charge the Christian with those Sins he had pardoned before, though he may present to his view some former sins for his further Humblings. 3. Nor, whether a Believer ought to question his justified State, upon any sins that do not give just Suspicion that Sin hath dominion over him, or his Faith was not true. 4. Nor, whether any past sins, and sins present at his first believing, be unpardoned. 5. Nor, whe-

whether renewed Acts of Faith, Humiliation, Repentance, Fasting, or Reformation, do merit Pardon. 6. Nor, whether a Principle of Life given at our first Conversion, will finally fail to exert it self in due Humblings for repeated Enormities, and in holy Resolves. 7. Nor, whether the same degrees of Humblings be necessary for all Crimes, and in all Persons, and in all Times. 8. Nor, whether any gross Miscarriage should cause a Saint to condemn all past Experience, and conclude his Graces to be Counterfeit. *Each of these I deny.* 9. Nor, whether a Sence of Pardon ought not to affect and melt the Heart? 10. Nor, whether some true Penitents may not sometimes be too much dejected, and overwhelmed with Sorrow for Sin? 11. Nor, whether a general Exercise of Faith and Repentance do not answer the Gospel-Rule of Forgiveness, as to Sins of Ignorance, Infirmary, and Surprise? These three last I affirm.

The real Differences.

1. Whether an elect Sinner be at any time a guilty Person in God's Esteem? This the Doctor denies, and I affirm; I have proved in Chap. 1, 3, 7, 12. 2. Whether the Remains of Sin defile us? This I affirm, and the Doctor denies against all Protestants, who prove it of Original Sin against the Papists. 3. Whether a justified Person, falling into gross Enormities, is defiled thereby, and contracts Guilt upon himself thereby? This the Doctor denies, and I do affirm. 4. Whether God esteems the repeated Abominations of Believers, not to be their own Crimes, and they not to be the Sinners, but they are Christ's Sins? This the Doctor affirms, and I deny; which I have cleared, Chap. 3, and 4, and 7. 5. Whether a justified Person, upon new Provocations, is charged by God, and ought to charge himself as guilty and defiled?

defiled, so as in God's appointed way, to repent, believe, renew his Covenant, and be earnest with God for Forgiveness? This the Doctor denies, and I affirm. 6. Whether all sins past, present and to come, are actually pardoned at once? This the Doctor affirms, and I deny. 7. Whether God hath required new Exercises of Faith and Repentance for their actual Pardon? This the Doctor denies, and I affirm. 8. Whether a Believer ought to be as assured of the Forgiveness of his repeated Provocations, just when he hath committed them, and before he hath humbled himself, renewed Actings of Faith on Christ, repeated his Covenant, and prayed for Pardon for Christ's sake, as after he hath thus done? This the Doctor affirms, and I deny.

The Truth confirmed.

I have said so much, Chap. 3, 4, 8, 10, 12, 13, that tends to clear this Point, that I shall single out now only the Substance of what was least insisted on.

1. God doth see and charge a Believer with his new Enormities, as his Sins, and not Christ's: 2 Sam. 12. 9. *Why hast thou despised the commandment of the Lord, to do this evil in his sight?* It was an Evil, it was in God's sight, it's charged by God on David: Psal. 50. 8. *Thou hast set our iniquities before thee.* I hope Moses was not mistaken. All God's Reproofs of his People for sin, all his Calls to Reformation from Sin, all his Declarations against them as polluted by Sin, are so many Arguments to prove this; yea, all his Threats, all his Anger, all his Corrections witness hereto. Sure all these are not the Effects of Christ's Sins.

2. A Believer ought to charge himself with his own Sins. God commands this in all the Calls to Confession, Humiliation, &c. Doth not Paul re-
prove

prove the *Corinthians* for neglecting this? Did you ever find a Saint in Scripture still refuse to own his Guiltiness before God, upon his falling in to Sin: *Against thee have I sinned, and done evil in thy sight*, Psal. 51. 4. *I have sinned, against heaven, and before thee*, Luke 15. 21. Read *Ezra's*, *Nehemiah's*, and *Daniel's* Confessions.

3. New Transgressions need renewed Pardon, and all Sins are not pardoned at once. To say nothing, how impossible it is, I believe Christ would never teach his own People to pray daily for Pardon, if they did not need it, and it could not be repeated, Mat. 6. 12. *Forgive us our debts*. How oft do we find the Servants of God renew their Prayers for Remission? They oft beg God would blot out sin as a debt, Psal. 51. 9. *Wash it away as a Stain, remit it as a Fault, remember it not as a crime binding to punishment*, the Church complains we have rebelled, and thou hast not pardoned, Lam. 3. 42. so Job 7. 21.

4. Humiliation, Confession, Sorrow of Heart, new Resolutions, and looking to Christ for Healing, are the Duties of Saints upon new Faults, and the Work God hath appointed them, in order to his repeated Acts of Forgiveness; though these do not forgive us, yet it's this way God declareth he will forgive, Jer. 36. 3. *It may be, the house of Judah will hear, &c. and return every one from his evil way, that I may forgive their iniquity and their sin*, 1 Joh. 1. 9. *If we confess our sins, he is faithful and just to forgive us our sins*. The Apostle includes himself, and calls the best a *Yar* that disowns his Sins, and thinks he needs no Pardon; Confession is what should be repeated as Sin returns, and this so qualifies for Pardon according to the Promise, that Forgiveness upon it is an Act of Faithfulness in God: 1 Cor. 11. 31. *If we would judge ourselves, we should not be judged*. Which the A-

posse speaks to Believers guilty of undue Approaches to the LORD's Table. Read the Scriptures, and wilt thou not find Saints repenting, and acting Faith in order to Pardon, and GOD pressing them thereto for that very purpose, and continuing a Controversie with them, while these are neglected? If a Man were thrice stung, must not he thrice look to the brazen Serpent for Healing? See *Solomon's Prayer* in a Type of Christ's Intercession, as it respected the Temple; there thou wilt find who were pardoned, *1 Kings* 8. 33, 34, 35, 38, 39, 48, 49.

5. Believers ought to be more assured of Pardon, and joyful after renewed Acts of Repentance and Faith; then as soon as they have grossly sinned, and before these Acts. It's otherwise against that wise Order which God hath stated for a due Reverence to him, and for Caution to Man, who is so prone to offend: *Numb.* 12. 14. *If her Father had spit in her face, should she not be ashamed seven days? Let her be shut out of the camp seven days.* The People of God have had those sad Fits which the Doctor condemns, and when Sin greatly breaks out, they do well become them. *Paul* calls the contrary Frame under Guilt, *a being puffed up*, and Calls to Mourning, *1 Cor.* 5. 2. and commends their *Carefulness, Indignation, Fear, Zeal, Revenge, and Godly Sorrow*, *2 Cor.* 7. 8, 9, 11. And till there was much of this in the incestuous Person, he was not restored: And indeed, considering God *remits or binds in Heaven*, according to what his Church doth justly on Earth; either the Pardon of the not repenting Offender is suspended, or Censures are vain: Need I give you *David's Experience*? *Psal.* 32. 3, 5. *When I kept silence, my bones waxed old, through my roaring all the day long; for day and night thy hand was heavy upon me: I acknowledged*
ed

ed my sin unto thee; I said, I will confess my transgressions unto the Lord, and thou forgavest the iniquity of my sin. Here's great Darkness and Trouble before Confession; here's Forgiveness upon it, and it's the Iniquity of his Sin is pardoned, not the Action separated from its Filthiness: And Verse 6. this Practice of his was to be a teaching Instance to all Saints in the like Case, For this shall every one that is godly pray unto thee, &c.

TESTIMONIES.

The Assembly, and Congregational Elders, Chap. 11. a. 5. do both declare, 'God doth continue to forgive the Sins of those that are justified, and although they can never fall from the State of Justification, yet they may by their Sins fall under God's fatherly Displeasure, and in that Condition they have not usually the Light of his Countenance restored to them, untill they humble themselves, confess their Sins, beg Pardon, and renew their Faith and Repentance. And Chap. 15. a. 6. As every Man is bound to make private Confession of his Sins to God, praying for the pardon thereof, upon which, and the forsaking thereof, he shall find Mercy, &c.

The Provincial Synod of London, p. 16. condemn this as one of Dr. Crisp's Errours: 'The Lord hath not one Sin to charge upon any elect Person, &c. Another Errour is, If a Man know himself to be in a State of Grace, though he be Drunk, or commit Murther, God sees no Sin in him.

The New-England Synod confute this as Errour 64. A Man must take no notice of his Sin, nor of his Repentance for it. Dr. Owen, Of Justific. p. 202, 203, 205, 207. at large asserts, 'That Sins are not

' actually pardoned before they are committed ;
 ' that there is Guilt contracted by new Sins ; that
 ' the Conscience of a Believer is pressed, and he is
 ' humbled, and required to repent, and must re-
 ' new Acts of Faith for the Pardon of new Sins.
New-England Synod condemns that as Error 20 :
 ' To call in question, Whether God be my dear
 ' Father upon the Commission of hainous Sins, as
 ' (Murder, Incest, &c.) doth prove a Man to be
 ' in the Covenant of Works.

The Ground of the Doctor's Mistake.

Because our Sins were laid on Christ, that God
 might, to his Glory, forgive them in his appointed
 way ; therefore they are actually forgiven before
 God forgives them in that way, or that way be
 complied with. Because God doth blot out, and
 wash thoroughly away, and not remember the par-
 doned Sins of penitent Believers ; therefore he
 doth wash, blot out, and not remember the unpar-
 doned Sins of impenitent Persons ; whereas there
 is not one of those, to whom these Promises are
 made, but God hath charged Sin upon them be-
 fore. Because God commands *Israel*, *Isa. 1.* to
 wash and make themselves clean by Repentance ;
 therefore we are clean without it. Because God
 can have no Communion with a Sinner out of
 Christ ; therefore he can have no Communion with
 an imperfect Believer, in a Christ.

C H A P.

C H A P. XVII.

Of the Hurt that Sin may do to Believers.

TRUTH. **I**T's true of Believers, that if Sin should have dominion over them, they would thereby be subject to Condemnation: And though the Grace of God will prevent the Dominion of Sin in every elect Believer, and so keep them from eternal Death; yet true Believers may by Sin bring great hurt upon themselves in Soul and Body, which they ought to fear, and they may expect a share in National Judgments, according as they have contributed to common Guilt.

ERROR. The grossest Sins that Believers can commit, cannot do them the least harm; neither ought they to fear the least hurt by their own Sins nor by National Sins; yea, though themselves have had a hand therein.

Proved that this is Dr. Crisp's Opinion.

P. 510, 511. *They need not be afraid of their Sins, they that have God for their God; there is no Sin that ever they commit, can possibly do them any hurt: Therefore, as their sins cannot hurt them, so there is no cause of Fear in their sins committed; &c. There is not one sin, nor all the sins together of any Believer, can possibly do that Believer any real hurt. This he attempts to prove from Rom. 7. Some will be ready to say, Here is a Fear of sin; Oh wretched Man, thou Faw! Who shall deliver me from the body of this death? But give me leave to tell you, That the A-*
postle.

posse in this Chapter, as I conceive, doth personate a scrupulous Spirit, and doth not speak out his present Case, &c.

Object. Sure the Doctor only meaneth, that Sin shall not damn them.

Ans. Hear him putting this Case: *You will say no Condemnation in Hell; but yet as there are remainders of sin in God's own People, so there will some Evil or other fall upon the Commission of Sin.* He sums up his Answer thus: *Now sin is condemned to the Believer, it can do no hurt at all to him.* P. 513. *Sins are but Scare-crows and Bug-bears to fright ignorant Children; but Men of insight and understanding, see they are counterfeit things, &c. they are to know for certain. it is but a made thing, there is no Fear from the sins of Believers, all the Terror and Fearfulness of Sin, Christ himself hath drunk it, &c. Sin is dead, and there is no more Terror in it, than is in a dead Lion.* P. 515. He shews, that the Sins of the Nation cannot hurt God's People, tho' they had a hand in them. P. 429. *Are you sinful in respect of the prevalency of Corruption? Let it not come into your Thoughts that you are worst than others, or less than others.* P. 522. *So oft as Men fear affliction from sin committed, so oft do they slander the Grace of God.* See p. 429, 413, 510, 562, 559.

Wherein the Difference is not.

1. It is not, Whether God will preserve elect Believers from eternal Condemnation, by keeping them from the dominion of Sin? 2. Nor whether a justified Person be freed from the Curse of the Law, or the Sanction of the Law of Works. 3. Nor whether a Believer should fear his eternal Condemnation no farther than his Sins bring his Sincerity in question, or lead to Security or Apostacy. 4. Nor whether God may in Sovereign Mercy, spare to execute those Rebukes, National or Personal, which

a godly Man's sins may expose him to. 5. Nor whether God may, and can over-rule the sin of a Believer afterwards to his Benefit. All these I affirm. 6. Nor whether the Afflictions of the Godly be the Execution of the damnatory Curse of the Law, or any Satisfaction or Atonement for sin? This I deny, and add, that Christ alone satisfied Justice.

The real Difference.

1. Whether, according to the Gospel-rule, if a Believer should yield up himself to the Dominion of sin, he should perish? This I affirm, and the Doctor denies, against plain Texts directed to Believers; as *Rom. 8. 13.* 2. Whether a Believer, falling into such Sins, as Idolatry, Murther, &c. ought not to awe his Soul against Security, with lively thoughts of Damnation; and if he continue long herein, ought not he to suspect the State of his Soul, as in danger of Hell? This I affirm, and the Doctor denies; and thereby he renders the Gospel-threatnings, as urged by the Spirit on the Hearts of Believers, to be all foolish. 3. Whether Christ is at liberty sharply to afflict a justified Person for provoking Sins, though he be secured against Soul-destroying Judgments? This I affirm, and the Doctor denies. 4. Whether a Believer, falling into great sins, ought to fear God's present Rebukes for such sins? This I affirm, and the Doctor denies. 5. Whether great Offences be a real hurt to a Believer, and oft brings on him much present harm. This I affirm, and the Doctor denies. The Case of National Sins is concluded as these be, and I have elsewhere spoken to.

The TRUTH Confirmed.

The principal Point to be proved is, That sins do a Believer hurt; this will convince us of the rest.

rest, for as it brings hurt, it is the Object of Fear in all that wisely resent things. And as any threatened Affliction is caused by it, it argues a Power reserved in Christ so to threaten and afflict: both which I have proved, *chap. 13*. One would think a little labour will serve to prove a Point, which the feeling and experience of all Men plead for; yet take a hint of those Heads of Arguments which might be improved.

1. Sin itself is a great hurt to any Man guilty of it, or pestered with it: It's so called, *Jer. 8. 12*. It's a *Wound*, or we need no healing; it's a *Defilement*, or we need no washing; it's a *Crime*, or what's forgiveness? It's a going *astray*, or where's the use of returning? It's a *Weakness*, or, strengthening after it were needless. Is that no harm, which is a Blemish to our Natures, the Disease of our Souls, the Disorder of our State, in reference to God and our selves, as depending on him. If sin be no harm, why should we pray against it? Why doth God so warn us still against it? Why doth Grace so oppose it? Why doth the Spirit strive against it? Wherefore do we praise God for preventing it? On what Account hath God made it the Duty of Magistrates and Parents to punish for it? and of Ministers to censure the Transgressors? If it's become so innocent in his People, why doth Christ complain so oft of it? Why should the Doctor tell us, we should fear it before we commit it, though not after? Why should Saints desire Heaven to be rid of sin? Can that be a small mischief, that dishonoureth God, reproacheth the Name of Christ, grieves the Spirit, pleases the Devil, offends the Good, hardens the Wicked, puts the tender Heart on Mourning for it in itself, yea, in others? *Psal. 119. 136*. If Sin be no hurt, Grace and Holiness, as the contraries to it, are

are not good; nothing is a Blessing, as a Prevention of it. Where shall I stop? Yet each of these refer to the sins of God's own People, and some of them more affect their sins, than the sins of other Men.

Q. There's great hurt befalls God's People for committing sin. Doth not God hide his face? the Spirit abate its Influences? Is not the Conscience oft seared? the Heart oft less capable of impressions by the word? the Soul streightned in Duty? great decays in Grace and Vigour, too oft never recovered this side the Grave? Many are rendered Incapable of Service by Reproach for Sin, or by Poverty, Diseases, &c. Who hath not found by sin, what he must call hurt? What Pains, Loss of Friends, Ruine on Estates, Blasts on Undertakings? Are Wars, Plagues, Fire, Removal of Ordinances, Famine, cursed Relations, &c. no hurt? Sure so many will not be professed to this Opinion, as to Transubstantiation. But what can be offered for it? Obj. God will order all this for the good of a Believer; therefore none of these hurt him. A. I do not know where God hath promised, That sin shall do us good; and in its nature it hath no aptness to good, and the best good it can do, is to prevent itself. Rom. 8. 28. *saith, All things shall work together for good.* But it speaks of sufferings for Christ, not sin against him; and though God should overmaster it, to some concurrence for good, yet it were a greater Mercy to receive that same good by other means. Q. Though Sins, or corrective Afflictions may be ruled to do us good, yet that doth not hinder, but that they do us hurt. This may be evinced, not only because it were a greater Mercy to have that Good another way, which, but for sin, we should not miss of. But also, 1. Whatever God threat-

threatens to inflict, that thereby he may dissuade from sin, must needs be a hurt or damage. It is not a Threatning, if it include no harm, and it's a reproach to our God in his Government to think otherwise. What confounding of Promises and Threats would it infer? Doth not God intend to awe Men with some hurt, when he saith, *Rev. 2. 5. Remember, &c. or I will remove thy Candlestick out of its place*; And was this no hurt when it beset them? I might instance a thousand places of this kind.

2. Saints, with God's approbation, bewail and deprecate sins, and punishments for sins, as a real hurt. *Why hast thou hardened our hearts from thy fear, &c. Isa. 63. 17. For the hurt of the Daughter of my people, I am black: astonishment hath taken hold on me, Jer. 8. 21. The Book of Lamentations, Adam's, David's Moans are forgotten. Read Paul's Complaints of himself and others.*

3. God himself accounts these things to hurt his People, for he calls it *Patience* and *Long-suffering* in him, to forbear inflicting them. He oft declares his pity of his People, when under them, and a ceasing to pity, when he inflicts them, *Isa. 63. 9. Joel 2. 8. Jer. 13. 4. The Removal of these he declares to be an Act of Mercy and Goodness. Read the Prophets, and you'll find what Terms he gives these: viz. Wounding, Smiting, Spoiling, &c. He oft testifieth against Insensibleness of these, as evil and afflictive things, and threatens to increase them, to beget a due remorse of Sin and Judgments. Sure I need not add, That Mercies opposite to these are Blessings, and promised as such: all the good in Repentance argues the hurt we get by sin, and by the effects of it. If these things will not prove Sin brings hurt, we must declare *Patience* in Saints to be no Grace, or find a new Description of what is a hurt in this World. The Doctor indeed*

deed calls us to this when Sin is made so innocent, and present with-holdings of more Grace from us is a Mercy ; as he affirms, p. 541. Let me add, that by Sin, a Saint's degree of Glory may be diminished in another World ; for sowing sparingly, he shall reap sparingly, and he therefore that shall break one of the least of these Commandments, and shall teach men so, he shall be called least in the Kingdom of Heaven, Mat. 5. 19. That's unprofitable for you, Heb. 13. 17.

TESTIMONIES.

The Assembly, and Cong. Elders, chap. 19. a. 6. tell us, 'The Threatnings of the Law are of use to the Regenerate, to shew what even their sins deserve, and what Afflictions in this Life they may expect for them, although freed from the Curse threatned in the Law. Chap. 18. a. 4. True Believers may have the assurance of Salvation divers ways shaken and diminished, &c. by falling into some special sin, which woundeth the Conscience, and grieveth the Spirit, by some vehement Temptation, by God's withdrawing the Light of his Countenance. Chap. 17. a. 3. Saints may fall into grievous sins, and for a time continue therein ; whereby they incur God's displeasure, and grieve his Holy Spirit ; come to be deprived of some measure of their Graces and Comforts ; have their Hearts hardened, and their Consciences wounded ; hurt and scandalize others, and bring temporal Judgments on themselves.

Turretin tells us, *Instit. Theol.* par. 2. p. 650. That a Believer falling into gross Crimes, incurth the Fatherly Indignation of God, loseth a present meetness for Glory, contracts damning guilt : So that if he remain impenitent in that state, he ought to conclude himself liable to death, and certain to perish, except he return.

Do

Do not Divines generally conclude, That if David had not repented of his gross sins he fell into, he had perished? Dr. Owen as much discovers the hurt of Sin to Believers, as most Men do. See Mr. A. Burges, of *Justification*, lib. 1. from 240. to 245.

The Ground of the Doctors Mistake.

Because there is no *Eternal* Condemnation lies against a Believer; therefore there is no penal present Affliction upon a Believer: Whereas there's much hurt below Hell; and that it is not Hell that follows the Sin of a Believer, is not from the Innocency of Sin, but the Grace of God that brings him to Repentance, and Faith in Christ for remission. Because all Sufferings for Christ work for good; therefore all Sins against Christ can do no harm. But allow that Sins, and Sufferings for Sin were included, then thus it reasoneth, Because God can and doth over-rule these to some good at last; therefore they do no harm in the mean while, nor in any degree. Because a Believer is freed from the damning Curse of the Law; therefore no Gospel-Threatning of Christ can reach him. Because some good Men are sometimes humbled and awakened by Sin; as it's an Evil; therefore to them it is not an Evil.

C H A P.

C H A P. XVIII.

Of God's Displeasure for Sin, in the Afflictions of his People.

TRUTH. **T**Hough God is not so angry with his People for their sins, as to cast them out of his Covenant-favour; yet by their sins he is so displeased, as for them to correct his Children, though he speaks Instructions by his Rebukes.

ERROR. None of the Afflictions of Believers have in them the least of God's displeasure against their persons for their sins.

Proved, that this is Dr. Crisp's Opinion.

He affirmeth, P. 15. Except God will be offended where there is no cause to be offended, he will not be offended with Believers: For, I say, he hath no cause to be offended with the Believer; because he doth not find the sin of the Believer to be his own sin, but he finds it the sin of Christ. P. 19. 10. But are not the Afflictions of Believers for their sins? I answer, No: Afflictions are unto Believers from sin, not for sin; that is, God doth not intend to punish them, as now laying on them the desert of their sin, for that's laid upon Christ; but he doth afflict them, to preserve them from sin, &c. So God afflicting a Believer, hath no respect unto sin, as if he did afflict for sin, &c. I say, in respect of the sins committed, which he thus suspects, there is not the least drop of the displeasure of God, nor the fruit of such displeasure comes near him. Which he endeavours to prove

prove. The like you'll oft find, p. 170. At that instant God brings Afflictions on thee, he doth not remember any sin of thine, they are not in his thoughts. P. 361. Christ being chastized for our sins, there is nothing but peace belongs to us, &c. P. 359. If we tell Believers, &c. Except they perform such and such Duties; Except they walk thus and thus holily, and do these and these good Works, they shall come under wrath; at least, God will be angry with them; What do we do in this but abuse the Scriptures? We undo all that Christ hath done, we injure Believers, we tell God Lies to his Face.

Wherein the Difference is not.

1. It is not: Whether God ceaseth to love a Believer when he sinneth. 2. Nor, whether the Afflictions that befall a Believer proceed from the Vindictive Justice of God as an Enemy. These I deny. 3. Nor, whether God can bless the forest Judgments for sins, to the future good of a Believer. This I affirm; though were it not for our sins, God would effect that good a milder way: And I doubt whether every good Man may be said to get profit by all sorts of affliction; for every degree of good is not equivalent to the hurt; and sometimes God punisheth sin with sin. 4. Nor, whether some sensible Calamities may fall on a good Man; not so much in a way of rebuke for sin, as to try his Graces, prevent Sin, or bring Glory to God by a Testimony to the Truth. This I affirm: Yet I believe the very Martyrs did not so glory in the joyful cause of their Sufferings, as always to neglect an humble Reflexion on what sin of theirs might then justify God, as a hidden cause of their hardships.

The real Difference.

1. Whether God be at all displeased with Believers, for their Abominations. This I affirm, and the Doctor denies. 2. Whether God at any time, or by any Afflictions, expresseth his displeasure against his People for their sins. This I affirm, and the Doctor denies.

The TRUTH confirmed.

Reader, Know that there's none of all this but Dr. Crisp meaneth it of the *Unconverted* Elect: For their sins are on Christ, and off from themselves as much as Believers. Their sins do them no hurt; nor is God angry with them, though God saith *he is angry with the wicked every day.*

But let us consider the Points, as they refer to Believers.

1. I affirm, God is displeased with Believers, for their Abominations. If he is displeased at all with them, it must be for their sins: And that he is displeased, yea, and that for sin, he oft affirms it; he forceth his People to own it, and they with bitterness bemoan and acknowledge it. *Psal. 60. 1, 3. O God, thou hast cast us off! thou hast been displeased! O turn thy self to us again! Thou hast shewed thy people hard things! thou hast made us drink the wine of astonishment! 2 Sam. 11. 27. That David had done, displeased the Lord. And you may read how he threatned and punished him. Was not his anger kindled against Moses? Exod. 4. 14. Against his people? Isa. 5. 25. & 12. 11. Moses saith, The Lord was angry with me, Deut. 4. 21. The Lord was very angry with Aaron, Deut. 9. 18. Christ was oft displeased with his Disciples. How oft is God's Anger said to be provoked by his People, and kindled against them? He is said to turn away from his fierce anger: Is it not*

not his Anger against them, which is but for a moment, and to be turned away? I hope the Doctor would own, that it never ceaseth against sin itself. Nay, his very Fury and Wrath be oft mentioned against his own Servants. Read the sixteenth of *Ezekiel*; a Verse or two whereof is so abused by the Doctor, *Thou hast fretted me in all these things*, &c. Cannot good Men grieve the Holy Ghost? What doth the Church intend, when she saith, *I'll bear the indignation of the Lord, because I have sinned against him*? *Mic. 7. 9.*

2. God doth by many Afflictions express his displeasure against his People for their sins. I have in the last Chapter proved, that Sins do hurt a Believer; and all there spoken, proves this, as far as the hand of God is in our Rebukes. Besides those things, consider, God is oft said to rebuke and chastize his People for sin: They are not the less Chastisements of a Father, if at present grievous, tho' afterwards they bring forth the peaceable Fruits of Righteousness. The Great Promise of the Covenant doth not prevent this. *Psal. 89. 30, 31, 32, 33, 34.* *If his children forsake my law, &c. then will I visit their transgressions with a rod, and their iniquity with stripes; nevertheless, my loving-kindness will not utterly take from them, &c.* Are not these stripes for sin, are not these stripes corrections? Yes, and so much from God's displeasure, that it is but a not utterly that God will not take away his loving-kindness; and that it riseth no higher, is for the Covenant sake. How oft doth God tell us, that he punisheth his Church, because of their sins committed; and given this, as the Reason? What is Gods visiting the transgressions of his people? Was it for an innocent ill that Christ rebuked Peter? *Mark 8. 33.* And was it not for Luke's sin that he rebuked and rebaptized those *Ephesians* whom he loved? *Rev. 3. 19.* Was not that for sin, which you find,

1 Cor. II. 30. For this cause many are weak and sickly among you, and many sleep? What meaneth God, when he saith he'll be sanctified in his offended Children? He cannot hide his face for sin, nor abate his gracious influences for sin, and not shew displeasure for sin against the Offenders whom he so deserts. How wickedly have most pious Persons been employed, while they have humbly owned their sins to be the cause of God's Withdraws and Corrections, if what I assert be not a Truth? And how strange such Texts, You only have I known of all the Families of the Earth, and therefore I will punish you for your Iniquities, Amos 3. 2. Now who dare tell God Lies to his face? &c.

TESTIMONIES.

You have seen the Assembly and Elders in the Savoy, positively assert this Truth in my last Chapter, which again consult. And large Catech.

Q. How doth Christ execute the Office of a King?

Ans. (Among other things) I rewarding their Obedience, and correcting (his People) for their sins. The Provincial Synod of London, p. 16. rectly, as one of the dangerous Errors of that day, 'That God doth not chastize any of his Children for sin; nor is it for the sins of God's People the Land is punished.

The Grounds of the Doctor's Mistake.

Because God laid on our sins on Christ, to make Atonement for the Forgiveness of the Elect, when they repent; therefore God cannot be offended with the Elect for them, before they repent. Because God doth not hate the Believer, as an unrepentant God, when he sins; therefore he is not at all displeased with him, because of the grossest sins.

fin. Because the Refiner is not angry with his Gold (which never could offend him) when he casts it into the fire ; therefore a holy God is no way angry with rational Offenders, when he corrects them for their Reformation. Because God will not hate a Believer, so as to *dann* him ; therefore he cannot be angry with his People, so as *Fatherly* to chastize them. Because God afflicts from sin ; therefore he doth not also afflict for sin ; as if he could not rebuke for what is past, if he resolve not against their amendment for time to come. It seems also that the Doctor was led into his Opinion, by not considering, that Anger or Displeasure be not Passions in God, but a Will of Correcting ; and are denominated from the kinds and degrees of Corrections.

C H A P. XIX.

Of the Beauty of sincere Holiness.

TRUTH. **T**Hough the present sincere Holiness of Believers be not perfect, according to the Precepts of the Word ; nor valuable by the Sanction of the Law of Innocency ; nor any Atonement for our defects ; and we still need Forgiveness, and the Merits of Christ, for acceptance thereof ; yet as far as it prevails, it's lovely in it self, and pleasing to God ; and is not *dung* or *filth*.

ERROR. The greatest Holiness in Believers, though wrought in them by the Holy Ghost, is meer *Dung*, Rottenness, and Filthiness, as in them.

Proved

Proved, that this is Dr. Crisp's Opinion.

P. 232. Know, that the motions and assistance of the Spirit, be pure, holy, and without scum in the Spring, to wit, itself; yet by that time these motions and assistances have passed through the channels of our Hearts, and been mixed with our manifold Corruptions in doing, even the whole work becomes polluted and filthy; our filthiness alters the property of the pure motions of Christ's Spirit, &c. As one drop of Poyson injected into the rarest Cordial, makes the whole, and every drop of the whole, Mortal; so that, except the best of our Works can pass through us, without the least touch or mixture of any defect or pollution, it cannot but be dung, &c. And whereas it may seem harsh, that even what is the Spirit's, must be involved within that which is a Man's own, under the general Notion of Dung; Know, that it once being mixed with our filth, ceaseth to be the Spirit's, and becomes our own: It was the Spirit's when injected; but our Flesh being like the Viper's Stomach, turns the wholesomest Food into Poyson; or like an ulcerous Tumour, that turns the purest Spirits, and soundest Flesh into rottenness. And some of this ulcerous Flesh remains in the best Saints on Earth, and mingles itself in the best service, and so turns the whole into its own nature. P. 414. All our Righteousness are filthy, full of menstruousity, the highest kind of filthiness.

Do not say he meaneth, that our gracious actions are too imperfect to be the Righteousness for which we are justified: No, he must intend more; for that would not make them Dung, or Rottenness, and cease to be the Spirit's; it would only argue they are imperfect, &c. He hath abundance of such Terms to make Holiness vile, as before he said much to render Sin innocent to the Elect.

Wherein the Difference is not.

1. It is not : Whether the Holiness, or best Acts of a Saint be such, or so perfect as to atone for his Sin, or procure a State of Pardon. 2. Nor, whether our Holiness can make us accepted with God, without Christ. 3. Nor, whether the holiest Action of the holiest Saint is such, as not to need Forgiveness. 4. Nor, whether by the Sanction of the Law of Innocency, Sincere Holiness could be accounted Holiness. All these I deny ; and the last, because nothing but perfect conformity to the Precept was Holiness ; whereas the Gospel-Grace makes a great difference between true Holiness, though imperfect, and what's formally Wickedness ; between sincere Love and Enmity ; sincere Faith, and utter Unbelief.

The real Difference.

1. Whether the sincere Holiness of a Believer's Heart and Actions be really Dung and Rottenness. This the Doctor affirms, and I deny ; yet I own, we should so esteem it if compared with Christ, as meritorious of Justification. 2. Whether sincere Holiness, as far as it prevails in our hearts and actions, be truly lovely in itself, and pleasing to God, according to the Grace of the Gospel, and is not Dung. This I affirm, and the Doctor denies.

The TRUTH confirmed.

Consider, That whatever is spoken of Holiness in any meer Man on Earth, since the Fall, is spoken of sincere Holiness ; for perfect Holiness none had. I have room but to expostulate this matter. Is that Dung, which is the effect of Regeneration in the Soul and Actions ? Is that Dung, which is so often honoured with the Name of the Spirit it self,

self, and called the Spirit of Love, Prayer, &c. Is not that more lovely, which is called the Divine Nature? 2 Pet. 1. 4. How amiable must that be, which is the New Man after God's Image? Eph. 4. 24. The New Heart? Ezek. 18. 31. The Law of God in the Heart, and the Grace of God? Are those Works Dung, to which we are created in Christ Jesus, Eph. 2. 10. and enabled by the Spirit? Or is that filthiness, which renders Saints the excellent of the Earth? Psal. 16. 3. The Imitators of Christ? Was not this it for which Caleb was said to have another Spirit? And upon account whereof we must love the Godly, as begotten of God? Is it not pleasing to God, to which he hath made so many Promises; for which he so commends Moses, David, and all the Saints; calling such a peculiar People? &c. It's no small thing with which Christ is so pleased in his Spouse; as you see in the Song of Solomon. Can that be Dung which is a Meekness for Glory, an Honour to God, and Credit to Religion? How can it be acceptable to God, through Christ, if it be Filthiness, and changed into the Nature of our Flesh and Corruption? Wickedness will never be accepted with God for Christ's sake, though imperfect Goodness shall. Read what is spoken of Sincerity, Uprightness, &c. and see, will it agree to what's mortal Poyson? What a reproach is it to Christ, to call his Life in us, and the Beginning of Glory, by this Title? Nay, to make his Triumphs in us so low, as that all he hath improved his Members to, is meer Filthiness? It's well if the Scriptures can escape clean, if all the Works, of the Spirit are thus debased when they pass through Men. But I less wonder that Doctor Crisp should speak thus of the Righteousness of Saints, as in them; when he is so positive, that the Enemies of Christ may have sincerity and singleness of Heart towards God, and a

constant purpose and Inclination of Heart to the whole Will of God ; and reach the very Practice of the Will of God in Universal Obedience : And that therefore none of these are a sure sign of an Interest in Christ. See p. 450, 451, 452.

T E S T I M O N I E S.

Read what the *Assembly and Elders* at the *Savoy* say of effectual Vocation, Sanctification, and good Works, *chap. 10, 13, 16.* And so of Faith and Repentance. The *New-England Synod* confute, as *Error 36.* *All the activity of a Believer, is to act to Sin.* And *Error 35.* *The efficacy of Christ's Death, is to kill all activity of Graces in his Members, that he might act all in all.* Read *Dr. Owen's Treatise of Holiness* annexed to that of the Spirit.

The Grounds of the Doctor's Mistake.

Because our Goodness extends not to God, for his profit ; therefore he regards it no more than Dung and Filthiness. Because we are, after all our Obedience, *unprofitable Servants* to God, and less profitable Servants than we should be ; therefore our Holiness is as displeasing to him as Dung. Because God *abhorred the New Moons and Sabbaths of the Hypocrites* ; therefore he loaths the sincere Obedience of the Upright. *Obj.* Doth not *Israel* say, *Isa. 64. 6.* All our Righteousnesses are as filthy rags ? *Ans.* But that is spoken of Persons, and not of real Holiness. It's the same as *Mic. 7. 4.* The best of them is a Bryar. And *Isa. 1. 6.* From the crown of the head to the sole of the foot, we are putrifying Sores : Corruption had invaded the very Priests, and the generality of the best Professors, who seemed the most righteous. And that the sense of the place refers to Persons, see the Verse

Verse before : *Thou meetest him that rejoiceth, and worketh righteousness, &c.* Behold thou art wroth ; for we have sinned, *q. d.* Were we Workers of Righteousness, thou wouldst meet us, and we should rejoyce : But because we are not so, but have sinned, thou art wroth. See *ver. 7.* There is none that calleth on thy Name, that stirreth up himself to take hold on thee, *q. d.* We are all remiss, the best of us are Prayerless. See the sixth verse itself ; *We are all as unclean things ; our Righteousnesses are as filthy Rags ; we all fade as a Leaf, q. d.* There's a general Apostacy and degeneracy among us : But allow that it were spoken of Righteousness as a Quality ; will it follow, that because the dead Shadow of Righteousness, in so backsliding and defiled a People, was Rags, that therefore the lively actings of Grace, through the Influence of the Spirit, must be mensurious Cloaths or Rags ?

Obj. The Apostle saith, *Phil. 3. 8.* For whom I have suffered the loss of all things, and do count them Dung, that I may win Christ, and be found, &c.

1. *A.* If this place speaks of Gospel-righteousness, as his own things which he counted Dung, it doth not prove that Holiness is Dung ; all it can infer, is, that in comparison with winning Christ, it was esteemed as Dung. And who must not own, that compared with gaining Christ, the best thing in us is vile ; yea, compared with his Righteousness : But yet it may not be vile in itself ; as Rivals with Christ we must hate Father and Mother. But doth it follow, that Father or Mother are hateful, absolutely considered ? No, We are bound to love them, when not compared with Christ. I need add no more in answer to the Doctor's reason ; but tho' I own the imputed Righteousness of Christ for our Justification, yet I think to ground it on this place,

is a damage to the Truth ; and therefore I add,
 2. A Gospel-holliness or Righteousness is not here
 intended by Dung. The *σκυλα*, was that Dogs-
 meat which he renounced, and left to those Dogs
 (which Term they gave the Gentiles) v. 2. to glory
 in. Who were those he calls Dogs? They were the
Circumcision (alluding to Baal's Priests) or the Jews
 that rejected Christ, by an Opinion of more excel-
 lency in Jewish Observations, and an abuse of the
 Mosack Frame. What were the things he counted
 Dung? I answer, They were the Jewish Priviledges,
 and that concealed Christless Righteousness, which
 he once valued, as those Dogs at present did. But it
 was not that Gospel-holliness, which by the Grace
 of Christ he was now partaker of. *Obj.* How do
 both these appear? I answer plainly, from the
 whole scope of the Chapter. 1. They were his
 Christless Priviledges and Righteousness which he
 called Dung. For, 1. His Discourse is a warning a-
 gainst the Jewish Perverters and Opposers of the
 Gospel. *Ver. 2.* Beware of Dogs, beware of Evil-
 workers, beware of the Circumcision. 2. He states a
 comparison, wherein he opposeth them, and includes
 a great part of Gospel-holliness in that opposition.
Ver. 3. For we are the *Circumcision*, which worship
 God in the Spirit, viz. not carnally, and with beg-
 garly Elements, as they do; and rejoyce in Christ
 Jesus: q. d. We feel a true and solid Joy in, and
 by Christ, whom they refusing to accept of, are
 without; yea, and are tormented with guilt and
 fears, for their way make not the Comers to it
 perfect. And have no confidence in the flesh: that is,
 in being the natural Seed of Abraham by Descent,
 and not his Spiritual Seed by Faith, as Rom. 9. 7, 8.
 Neither because they are the Seed of Abraham, are
 they all Children, &c. that is, they which are the Chil-
 dren of the flesh, these are not the Children of God, &c.
 Or else in being Partakers of the Jewish Priviledges,

as Gal. 6. 12. as many as desire to make a fair show in the flesh, they constrain you to be circumcised; of this Number were these, whom the Apostle warneth the Christians against; but now by the Gospel, we are brought to place our hopes in greater and surer things. 3. He enumerates these Jewish Pretensions, which he had as much right to glory in, as these boasting Enemies. Ver. 4, 5, 6. He was a Jew by Birth, and not a meer Proselyte; circumcised as soon as any, of the strictest Sect, as fiery zealous against Christ as they, and as ceremonious as the best, touching the righteousness which is in the Law blameless: He intends not sinless Obedience, nor Gospel-sincerity; but a Life not to be blamed by the Rule of the Jewish Pedagogy, i.e. in the Judgment of strict Observers. 4. Of these he professeth a Renunciation, when converted to Christ. Ver. 7. But what things were gain to me: that is, these that I reckoned as much upon, as they now do, I counted loss for Christ; when he met me by the way, and led me to a truer Judgment of him and myself, I soon preferred him his Grace, his Benefits, and Instruction before all these. And Ver. 8. Yea, doubtless, &c. that is, I have no suspicion of my Choice, and am still of the same Mind; they are still with me vain things, of no value, compared with that I have since known and experienced in and by Christ; yea, and for him, without repining; I have not only quitted those Jewish things, but I have suffered the loss of all things, viz. my Name, my Friends, my Estate, my Ease, and Life itself, in a fixed purpose, and do count them but dung, that I may win Christ. What these Jews do so boast of, and the World so esteem, even all are to me but Dogs-meat, &c. that I may but fully possess Christ, and the full effects of his Undertakings in perfect Peace, Holiness and Glory, somewhat of which are already begun in me.

2. It was not Gospel-holiness which he counted
 Dung or Loss : For, 1. This was not his own
 Righteousness, which is of the Law, as opposed to
 that which is *by the Faith of Christ*. Nay, This is
 by the Faith of Christ ; our Hearts are *purified by
 Faith*, Act. 15. 9. *In Christ* we are created there-
 to, and by him it is wrought through Faith in all
 his Members, who are all in him ; and in this Uni-
 on to him, I desire to continue, and share in the
 fuller Effects of. 2. This Holiness instead of re-
 nouncing, or suffering the loss of it, he earnestly
presseth after, and expects to obtain ; this is the
 scope of *ver. 10, 11, 12, 13, 14.* that *I may know
 him*, viz. perfectly in his Person and Influences ;
 and *the power of his Resurrection*, i. e. in a perfect
 newness of Heart and Life ; and *be conformable to
 his Death* ; i. e. wholly mortified and dead to sin :
*If by any means I might attain to the Resurrection of
 the Dead ?* that is, be as holy, and happy, as then
 I shall be, which is without spot or wrinkle, or
 any such thing. *If I may apprehend that for which
 I am apprehended of Christ* ; i. e. be as holy and hap-
 py as he designed to make me, when he seized me
 in my first Conversion, *reaching forth unto those
 things that are before* ; that cannot be imputed
 Righteousness, for this he had in his first Justifica-
 tion ; but it's that perfect Holiness and Glory, which
 he expected in Christ hereafter. And this is the
mark for the price of the high calling of God in Christ,
viz. What God intended in his Act, when he cal-
 led me in Christ ; and what I had in my eye, when
 I consented to that Call, as the encouraging Re-
 ward. Now is not Holiness a great part of all these ?
 and instead of renouncing it, he tells us he is for
 it, *by any means, I follow after, reaching forth. I
 press towards* ; which was all needless, as to what
 he had already. 3. He bewails and owns the
 weakness and imperfection of this Righteousness at
 present,

present, though he was pressing after it. *Ver. 12. Not as though I had already attained, either were already perfect.* *Ver. 13. I count not my self to have apprehended, forgetting the things which are behind.* Can this be true of imputed Righteousness? Was not that attained at first? Is not that perfect when first justified? Or would Paul forget this, though his small degrees of Holiness past, he might so forget, as that lesser degrees should not hinder his pursuit after more?

Obj. But, Ver. 8. Paul speaks in the present Tense; I do count all things loss, and therefore it was not his former Jewish Priviledges. *A.* It was his present Act towards an Object past, *q. d.* I even now still account them all vain; yea, and it may extend to all present secular advantages also, as Life, Honour, and Estate, &c. *q. d.* I value nothing as a crucified Christ, that I may fully know and enjoy him as a living Member in Eternity itself. But I hope none can think, that his winning Christ is either a first Interest in Christ, or the imputation of his Righteousness for Justification; for this he with Comfort knew he already had, and was not now to win by perseverance, and growing vigour. Far less can any think, that he accounts Holiness Dung; for what more he desired of Christ was in order to perfect the Holiness begun already by Christ in him; and had he lost that which was already begun, he had vainly expected a further participation of Christ for Holiness or Joy. This Righteousness, which is of God by Faith, is that eminent Holiness he waited for, and if he could be found in Christ by an abiding Union he knew he should arrive at.

C H A P. XX.

Of Gospel-Preaching.

TRUTH. **G**ospel-Preaching, is when the Messengers of Christ do publish to fallen Sinners, the good News of Salvation by Christ, to be obtained in the way which he hath appointed in his Word, freely offering Salvation on his Terms, earnestly persuading, and commanding Men in the Name of Christ, to comply with those Terms, as ever they would escape the Misery they are under, and possess the Benefits he hath purchased; directing all to look to him for strength, and acknowledge him as the only Mediator, and his Obedience and Sufferings, as the sole Atonement for Sin, and meriting Cause of all Blessings; instructing them in all revealed Truth, and by Gospel-Motives, urging them to obey the whole Will of God, as a Rule of Duty, but especially to be sincere and upright, pressing after Perfection.

ERROUR. Gospel-Preaching, is to teach Men they were as much pardoned, and as acceptable to God, always, as when they are regenerate; and while they were ungodly, they had the same Interest in God and Christ, as when they believe; neither can Sin any way hinder their Salvation, or their Peace; nor have they any thing to do further either of them, Christ having done all for them, and given himself to them, before any holy Qualification or Endeavour.

Proved,

Proved that this is Dr. Crisp's Opinion.

P. 159. *The more the Light and Glory of the Gospel shineth in the true Intention of God to his People, the more should they have Joy and Gladness. Why may not then a Believer say, The Lord hath been bountiful to me, God hath done every thing in Christ, and taken away all things that can disturb my Peace and Comfort?* P. 186. *Here is first Deliverance, then Service is the Fruit of Deliverance, not Deliverance the Fruit of Service. The Tinquor of the Law runs thus, First do, then live: The Gospel saith, First live, then do, &c. Do not think God gives Christ upon Condition.* P. 554. *Man will be mixing of this Truth, and tell you, if you will keep close to God, and if you refrain from Sin, especially from gross Sins, God will love you, and then you may apply these and these Promises unto yourselves; but God speaks plainly, before they had done good or evil, Jacob have I loved; the Grace of God is passed over to Men, as they are ungodly, &c. This is the Grace of God revealed, and he hath exhibited it thus freely to Men: Hath the Lord given us Commission to preach this Gospel?* P. 124. *The Free-man of Christ hath this Freedom; Christ doth all his Work for him, as well as in him, &c. Christ doth all for them, that God requires to be done. See more in the next Chapter. But most of these Heads I have proved to be his Opinion, in several Chapters at large.*

Wherein the Difference is not.

1. It is not whether we must reveal Christ in his Person, Natures, Offices, Sufferings, Intercession, and whatever describes his Glory, Suitableness, Use, &c. 2. Nor that we must teach that Christ hath purchased all saving Benefits, and that Men must look to him as the Author of Salvation, and Giver of that Grace whereby we obey the Terms
of

of Life. 3. Nor that we must declare the free Grace of God in giving his Son for us, and his Spirit to call us, and all Benefits we do receive on our Obedience to that Call. 4. Nor that we must describe Salvation in all the parts of it, for the Comfort of Saints, and Persuading of Sinners. 5. Nor that we must make Offers of Christ and his Benefits to the worst of Sinners on Gospel-Terms; assuring them, nothing shall hinder their Happiness by him, but their refusal to accept of him in all his Offices. 6. Nor whether we should inform them, that God hath elected a certain Number, whose Obedience to the Terms of Life, our Lord hath undertaken for, and so the Gospel shall not be in vain to all: But yet, that the Case of no Hearer is made so desperate by this Election of some, as that if he do repent and believe, he shall not be saved, for God will judge all of us by his revealed Will, and not by his Decrees. 7. Nor that we must teach the best Man to renounce all the Grace he hath, and Good he performs, as if being the least Atonement for Sin, or least Purchase of Life, or any Addition of Merit to a Christ, or sharing in what is peculiar to him. All these I affirm.

The real Difference.

1. Whether the Gospel requires any Grace or Duty, in order to our actual Interest in saving Benefits? This the Doctor denies, and I affirm, and have proved in several Chapters. 2. Whether it's Gospel-Preaching, to tell Men that they had the same Interest in Christ, Pardon and Life, while most wicked, as any godly Man hath, and that their Happiness doth not at all depend on what Grace they act, or Sin they commit? This the Doctor affirms, and I deny; being assured, whoever preacheth thus, opposeth the Gospel of Christ, and the

the plain Truth; as I have proved at large, Chap. 1, 3, 4, 7, 8, 10, 11, 12, 13, 15. 3. Whether Christ doth do all for a Believer, that God requires of a Believer? This the Doctor affirms, and I deny; though I grant, he works all in us, or enables us to do what God requires. 4. Whether the main Scope of Gospel-preaching is in Christ's Name, to perswade, and with Authority require, Sinners to seek, and act those Graces which saving Benefits are promised to; assuring them of Salvation, if they comply, and declaring that it is impossible they can be saved; yea, that their Condemnation shall be aggravated, if they refuse? This I affirm, and the Doctor denies.

The TRUTH confirmed.

1. Christ doth not do all for a Believer as well as in him: He doth not repent for us, nor obey the Gospel-Terms for us, nor accept of, or rely on himself as a Saviour for us. He never is said to do so, we are enabled and required to do these as our own personal Acts, or perish. It is impossible Christ should do these things, as being inconsistent with his Person. Can he change his Mind, come to himself, and turn to God whom he had left, alter his Purposes, and reform his Life? all which are included in Repenting. Christ will save none, meerly as Christ, but as Christ believed on: *Joh. 6. 52, 53, 54. Except ye eat the flesh of the Son of Man, and drink his blood, ye have no life in you. Whoso eateth my flesh, and drinketh my blood, hath eternal life.* But, can Christ thus eat his own Flesh? Doth he mean, If I be not thus fed on by Men, they shall dye? That is, if I do not feed on myself. Christ will be saved for them, while themselves are damned, who trust to let Christ believe for them, whiles they continue in Unbelief.

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He doth all for us which belongs to him as Redeemer; but we must do all in his strength, which he requires of the Redeemed.

2. Gospel-preaching is what I have described, and because the most Exception will lye against what I have said of the Conditional Proposals of Benefits on Terms of Duty, I shall prove that it's Gospel-preaching to call Men to believe and repent; and tell them, If they do so, God will, for Christ's sake, forgive them; If they do not so, their Sin will remain. And also to persuade them, to love, fear, and obey God in true Housness, when in a State of Pardon, and profess the Faith: And if they persevere in doing so, they shall be saved by Christ, and if they do the Contrary, they shall be miserable.

I have proved that these are Gospel-Truths, and therefore to preach them, is to preach the Gospel. Some one part of the Gospel, being Gospel, doth not argue that other parts are not so too. But I shall annex a few more Reasons:

1. Thus Christ and his Apostles appointed the Gospel to be preached. That the Spirit of Christ thus directed the Prophets in the Old Testament to preach, none can deny that use to read the Bible. Christ on Earth prescribed this way, *Mark 16. 15. And he said unto them, Go ye into all the world, and preach the gospel to every creature; he that believeth, and is baptized, shall be saved; but he that believeth not shall be damned.* And as this Grace, under this Sanction of Life and Death was to be urged, so it's added, *Matth. 28. 20. Teaching them to observe all things, whatsoever I have commanded you.* Among which, no doubt, is included what he told the Apostles, when first commissioned, *Matth 10. 14. 15. Whosoever shall not receive you, and hear your words, when you depart out of that house, or city, shake off the dust off your feet:*

jest: Verily, it shall be more tolerable for the land of Sodom and Gomorrah in that day of judgment, than for that city. Verse 32, 33. Whosoever shall confess me before Men, him will I confess before my Father which is in Heaven. But whosoever shall deny me before Men, him will I also deny before my Father which is in Heaven. Verse 37. He that hath loved Father or Mother more than me, is not worthy of me. Verse 38. He that taketh not his Cross and followeth me, is not worthy of me. Ver. 41. He that receiveth a righteous Man, in the Name of a righteous Man, shall receive a righteous Man's Reward. These are part of Christ's Speech to his Apostles, when he first sent them to preach; and so from Heaven he taught Paul to preach, Acts 26. 18. See how Paul instructs Timothy to preach, 1. He enumerates very many Duties, which he was to urge and exhort. 2. He frequently requires him to back these Exhortations with Promises, in case of Obedience, and Threatnings in case of Disobedience. I shall instance a few, 1 Tim. 4. 8, 9. Godliness is profitable unto all things, having the promises of this life, and that which is to come: This is a faithful saying, and worthy of all acceptation. What are the Promises of the Life to come to Godliness? Yea, though it's now with some no true Saying. Ver. 16. Take heed to thy self and thy Doctrine, for in doing this, thou shalt both save thyself, and them that hear thee. Here's pressing to doing with a Promise of Life. 1 Tim. 6. 6, 9. Godliness with Content, is great Gain. But they that will be Rich, fall into Temptation, and a Snare, and into many foolish and hurtful Lusts, which drown Men in Destruction and Perdition. Ver. 17, 18. Charge, &c. that they do Good, willing to Communicate, laying up in store for themselves a good Foundation against the time to come, that they may lay hold on eternal life. 2 Tim.

2. 11, 12. It is a faithful Saying, for if we be dead with him, we shall also *live* with him, if we suffer, we shall also *reign* with him; if we *deny* him, he will also *deny* us. Can any Man think, we ought not to plead with Men, and preach as Christ and his Spirit charge us? Or would he appoint us to preach what is not his own Will or Gospel?

2. In this manner did Christ and his Apostles preach the Gospel. Read Christ's Sermon on the Mount, *Matth. 5.* Are not Graces urged by promised Blessings, and denounced Threatnings? the first none can doubt, the last is as evident: *Ver. 13. Good for nothing, but to be cast out. Ver. 19. Least in the kingdom of heaven. Ver. 20. Except your righteousness exceed the righteousness of the Scribes and Pharisees, you shall in no case enter into the kingdom of heaven. Ver. 22. In danger of hell-fire. Ver. 26. Thou shalt not come out thence. Ver. 30. If thy right eye offend thee, pluck it out, and cast it from thee, for it's profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell. See the Parable of the Seed, of the Talents, Virgins, Marriage-Supper. Was it not he that declared, He that believeth not, the wrath of God abideth on him. If you believe not, you shall dye in your sins. If you repent not, you shall all likewise perish. Vain World! that think they can out-preach Christ, or that theirs is Gospel, which obstructs the very things that his Ministry was designed to. He that knew the Scheme of Truths, used his Satisfaction as the great Motive to Obedience; but not as what made it needless in its own place. The Apostles obeyed and imitated Christ: The first Sermon of Peter includes this, *Acts 2. 38, 40. Repent and be baptized every one of you, for the remission of sins, &c. for the promise is to you, and to your Children, and as many as the Lord shall call. And with many o-*
ther*

ther Words did he resist, and exhort, saying, Save yourselves from this untoward Generation. Read his Epistles, and see how he moves by Threatnings and Promises, and preacheth Duties. The Apostle Paul giveth the Sum of his Ministry to the Ephesians, &c. Acts 20. 21. Testifying both to the Jews and Greeks, repentance towards God, and faith towards the Lord Jesus. V. 26. 27. I am pure from the blood of all men; for I have not shunned to declare unto you all the counsel of God. It's he that saith, If any man love not the Lord Jesus, let him be an Anathema, Maranatha. What a Man soweth, that shall he reap; He will come in flaming fire, to take vengeance on all that know not God, and obey not the Gospel. What he saith of Free-grace, and Christ's Righteousness, in Opposition to Man's Merits, doth not clash with what he saith of the Necessity of Graces and Duties, as the required Terms of such Blessings as God promiseth to them. The Apostle James is as express as can be; read his Epistle and Doubt; and it seems to be written against some Libertines, who perverted the Doctrine of Grace delivered by Paul: And Peter expressly speaks of these Mens wresting Paul's Epistles in this very point; as I could fully prove, 2 Pet. 3. 16. Read the Epistle of Jude, and he agrees with the rest in arguing for Holiness, from Threats and Promises.

3. When the Gospel is said to be preached, you'll find that then Graces and Duties were preached under a Gospel-Sanction: Act. 15. 7. The Gentiles by my mouth should hear the Word of the Gospel. What this was, see Acts 10. from v. 34. to 44. Of a truth I perceive that God is no Respector of Persons; but in every Nation, he that feareth him, and worketh Righteousness, is accepted with him. The Word which God sent unto the Children of Israel, Preaching peace by Jesus Christ, (He

(*He is Lord of all, &c.*) he commanded us to preach unto the People, and to testify, That it is he which was ordained of God to be Judge of Quick and Dead: To him gave all the Prophets witness, That through his Name *whosoever believeth in him, shall have remission of sins.* Rev. 14. 6, 7. I saw another Angel in the midst of Heaven, having the everlasting Gospel to preach unto them. *&c.* saying with a loud Voice, *Fear God*, and give Glory to him, for the hour of his indignation is come; and worship him that made Heaven and Earth. So Acts 14. 7, 15, 17. There they *preached the Gospel.* See their Call to turn to God from Idols, as part of it.

4. The Nature of the Gospel requires that the Ministry should include these things, and it be preached in this manner. It's the Gospel of the Kingdom, Luke 9. 60. It's the *Law of Christ*, to whom all Judgment is committed. Gal. 6. 2. The *Law of Liberty*; the *Law of Faith*, &c. The great design of it is, to destroy Satan's Empire, and recover lost Sinners to God. To this end, it reveals, that Salvation is to be had in Christ, if we come to God by him, though we be lost in ourselves. And it is the Call of God in Christ, to come to him, and hear him: Nay, it's the Charge of Christ, who is, for dying, made *Lord both of the Dead and Living.* Now can any think, that many Duties must not be parts of the Gospel, as well as Believing? Or, that Christ hath not Arguments from Benefits and Dangers, from Promises and Threats, to strengthen his Charge? The Preceptive Part of the whole Law is in his hand, and there is Authority in all his Injunctions and Calls: Else what means *Obedying the Gospel, Subjection to the Gospel, Disobeying the Gospel? Obeyed the Truth, Obedience of Faith?* and many such Expressions. And that there be Gospel-Threats and Promises annexed to his

his Precepts, Phave fully proved: And I could easily shew, that the Substance of all Obedience, is said to be Obedience to the *Law, Truth, and Word of Christ*. If things be so, can we think that we preach not the Gospel, when we preach Duties? Or that we preach not the Gospel, when we urge Obedience to these Duties from Gospel-Promises and Threats? As if all Christ's Commands were meer *Counsels*. It's no Preaching with Authority, if we omit this: It's no answering the End of Gospel, if we wave this: There's no Aptitude in the Ministry to draw Christ, without this. The Apostle gives us another Specimen, *Col. 1. 28.* Whom we preach, *warning every man, and teaching every man in all wisdom, that we may present every Man perfect in Christ.* What's *Snatching Men*, as Brands out of the Burning? *Compelling to come in?* &c. What Pleas do the Apostles use? *Rom. 12. 1. 1 Pet. 4. 17, 18. 2 Pet. 3. 11, 12, 14, &c.*

5. They do not preach the Gospel of Christ at all, who preach contrary to the Scope of this Truth; no, nor they duly, who neglect to preach according to it. Christ never sent such News to Sinners, That they were always Pardoned and Adopted; and they need only believe it, to know that it is so: He never told them, That they have nothing to do to the Participation of Saving Benefits; he hath Believed for them, and Repented for them, &c. Woe to them that will live as believing this! Christ knew how to support the Honour of his Grace, without overturning his Throne. To preach at this rate may excite the Affections of some; but, without a Miracle, will never Convert a Soul; and it needs an Antidote which, I hope, some of the Upholders of it have. It's the same with the Language of the Tempter, the Arguings of the Flesh, and the Conceits of presumptuous Sinners.

ners. Could they that knock'd at the door, *Mat. 7. 21.* be kept out? Or the five foolish *Virgins* be excluded, who went out to meet the Bridegroom, if this be true? *Who warned you to flee from the wrath to come,* will be the Language of the Spirit to the Impenitent. *Mat. 3. 7.* He is my Brother (saith Christ) that doth the will of my Father, *Mark 3. 35.* If any Man teach otherwise, and consent not to wholesome words, even the words of our Lord Jesus Christ, and to the Doctrine which is according to godliness; he is proud, knowing nothing, &c. *1 Tim. 6. 3, 4.* He that talks of preaching Christ, without preaching his Laws, his Title to rule us, his Offers, his Method of Grace, and his Motives to urge Men; profaneth and plays with that sacred Name.

TESTIMONIES.

The Assembly and Elders at the Savoy have given us their Thoughts in what I have cited of the Conditionality of the Covenant; the Necessity of Faith to Union with Christ; and Justification, Free Offers of Christ to Sinners, and Necessity of Holiness. Consult the places. See *Larg. Catech.*
 ' Q. What doth God require of us, that we may escape his Wrath and Curse? A. He requireth of us, Repentance towards God, Faith towards our Lord Jesus, and diligent use of the outward means, &c. The Elders at the Savoy, *Declar. ch. 20. a. 3.* ' The Revelation of the Gospel unto Sinners, made in divers times, and by sundry parts, with the addition of Promises and Precepts for the Obedience required thereto, &c. But I cannot enlarge, or I could shew how Dr. Owen pleads for this Gospel Ordination, and shews there be Threats and Promises therein. See what the *New-England Synod* say on the former Heads: They

They cite, *Error 33. To act by Virtue, or in Obedience to a Command, is legal.* They thus confute it; 'So is it also Evangelical: The Mystery of the Gospel is said to be revealed for the Obedience of Faith, Rom. 16. 25. The Lord is Author of Eternal Salvation to all that obey him, Heb. 5. 9, &c. The 29th Error of Mrs. H. was, That such Exhortations as these, *Work out your salvation with fear; Make your calling and election sure*: are spoken to such as are under the Covenant of Works. Mr. Norton, *Orth. Evang.* p. 211. Believers obey the Gospel perfectly, with the Perfection of Parts: The Gospel is the Law in Christ: The Rule of Righteousness is the same in the Law and in the Gospel, though the manner and end of obeying are changed. P. 105. The Obedience of good Men is rewarded by the Promise annexed to the Precept. See what all these say, in the Chap. of the Conditionality of the Covenant.

The Grounds of the Doctors Mistake.

Because Christ's Sufferings procured Salvation, and assure it to such as obey the Gospel; therefore the Gospel enjoyneth nothing to be obeyed. Because the Law enjoined *doing*, as the perfect Righteousness for which Life was a Debt; therefore the Gospel requireth nothing to be *done*, as the means of partaking of that Salvation which is merited by Christ. Because it's legal to preach the Sanction of the Law of Innocency; therefore it's not Gospel, to press the Gospel-Sanction. The Reverend Mr. Cole affirms, 'There's Law enough in the Gospel: The Gospel holds forth the Danger and Remedy too. See his *Treat. of Regen.* p. 101. Had Dr. Crisp noted this Truth, many Mistakes had been prevented.

C H A P. XXI.

Of Legal Preaching.

BEfore I proceed, let me inform thee, that Legal Preaching hath an uncertain sound.

1. If by *Legal*, is meant the Precepts and Revelations of God in Christ, for the Conversion and Government of lost Man, under Gospel-Threats and Promises; then to be Legal Preachers, (as Preachers of this Law) we account our Duty and Honour: All the Prophets, even *Isaiah* himself; yea, Christ and his Apostles, were all Legal Preachers. The Law, in this sence, is that which converts, comforts, healeth, saveth, &c. Whatever is spoken in praise of the Word, of the Truth, of the Commandments of God and Christ, are spoken of the Law, in this sence: And it is the same with the Gospel, as I have proved, chap. 20. And they are Enemies to Christ and Souls, that disdain to be such Legal Preachers. 2. But there is a *Legal* Preaching which is opposed to the Gospel; and this indeed is a Crime; the word being used as a Reproach, this must be intended, if Men understand what they speak of: And to that this Chapter refers.

TRUTH. *Legal Preaching*, is to preach the Law as a Covenant of Innocency, or Works; or to preach the Mosaick or Jewish Covenant of Peculiarity: But it is not Legal Preaching, to require and persuade to Faith, Holiness or Duties, by Promises and Threatnings, according to the Grace of

of the Gospel, and direct Men to fear and hope accordingly.

ERROUR. Legal Preaching, is to call People to act any Grace, or do any Duty, as a required means of Salvation, or inward Peace; or to threaten them with Death, or any Affliction, to cause fear, if they commit the grossest sins, and backslide, and fall away; or to promise them any Blessing, upon their Obedience to the Commandments of Christ; or urge the Threatnings, to perswade Sinners to believe and repent.

Proved, that this is Dr. Crisp's Opinion.

P. 616. If Persons are not united to Christ, and do not partake of Justification before they do believe, &c. then mark what will follow, That there will be bringing to life again the Covenant of Works, &c. Obj. How doth this follow? I answer, Thus you must of necessity press upon your selves these Terms, or such like; I must do, that I may have Life in Christ; I must believe, there is no Life till I do believe. Now if there be believing first, then there is doing before living. P. 361, 362. This likewise batters to the ground that way of urging Men to holiness which some hold forth, That if Men do not these and these good Works, and leave these and these Sins, then they must come under the wrath of God, &c. The Love of God constrains the Faithful, and not the Fear of Wrath; a sense of being delivered from it, not a fear of Wrath to come. P. 359, 360. Obj. Some will say, The Preaching of the Terrors of the Law, and the Wrath of God, and Damnation, and Hell-fire unto Men, is a safer way to take Men off from Sin, than to preach Grace and Forgiveness before-hand, &c. A. I say, if we preach Wrath and Damnation, we must either make them believe they lie under the wrath,

wrath, and that wrath shall come; or we must make them believe, that though there be wrath, yet it shall not fall upon them: Now, if we tell them of wrath and damnation; and say they are secure from them, and they belong not to them; to what purpose do we tell them of wrath? we had as good hold our tongues, &c. And he shews how it's bringing back the Covenant of Works, to tell them, that God will be angry with them if they commit Sin, or do not such and such Duties.

Wherein the Difference is not.

1. It is not, whether it is Legal Preaching, to preach Duties or Holiness; as if Men must perfectly believe and obey, or they shall unavoidably perish. 2. Nor, That it's Legal Preaching, to denounce Wrath and Hell as Miseries from which there is no relief by Christ, in the way of the Gospel. 3. Nor, That it is Legal Preaching, to press Men to Faith, Repentance, and other Duties, as if they were to be performed in their own strength, without the Grace of Christ, and Influences of the Spirit. 4. Nor, That it is Legal Preaching, to promise Salvation to any Action, if the Performer thereof be Unregenerate, Unbelieving, and Impenitent. 5. Nor, That it is too much Legal Preaching, to be always pressing the Duties of the Law of Nature, but to neglect preaching Faith in Christ, and Repentance, Regeneration, &c. and so to neglect to make the Person, Offices, Sufferings and Intercession of Christ; as also our relation to him, and dependance on him as Mediator, with other Gospel-Mysteries known to their Hearers. 6. Nor, That it's Legal Preaching, to preach that our Faith, Holiness, or Good Works, stand in the same place now, as perfect Obedience did under the Law, viz. to render the Reward to be

be of Debt, or be the Meritorious Righteousness for which we are justified. 7. Or, That it is Legal to preach, that our best Obedience doth not deserve Wrath by the Law, as a Rule of Misery and Happiness: Or, That it doth not need forgiveness, or is any Supplement of Christ's Righteousness; yea, or to neglect to call Men to renounce all in themselves, as any atonement for sin, or cause of pardon; and to look to Christ as the only Propitiation, Purchaser of all our Blessings, and cause of the acceptance of our persons and performances. 8. Nor, That it is Legal Preaching to omit to urge Men to Obedience by Gospel-motives; as, what Christ suffered, the Love of God in him, the Benefits afforded by him, the helps he vouchsafes, the relations he admits us to, and the like. 9. Nor, That it is Legal, to shew Men their misery and sinfulness, and not to inform them of the Gospel-way of Salvation. 10. Nor, That it is too Legal, to neglect to improve holy Souls to an ingenuous Obedience, from love to God, as well as a holy fear. 11. Nor that it is Legal, to encourage such fear as imports a life of torment destructive to our hopes and joy: Or, as if every miscarriage should overturn assurance, though the dominion of sin be not justly suspected. 12. Nor that it is Legal Preaching, to assert *Judaism*, or the *Mosaic Pedagogy*; viz. to press Circumcision, Sacrifices, a Covenant of Peculiarity, Jewish Priesthood, Sabbath, or an abuse of the Law, in opposition to Christ our Saviour, who is the End of all Types, &c. All these I affirm. These indeed make up that Preaching of the Law which is opposed to Christ, to Grace, and to the Gospel.

The real Difference.

1. Whether it's Legal Preaching, to require People to repent and believe that their Inquiries

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may

may be forgiven for Christ's sake. This I deny, and the Doctor affirms against the scope of the Gospel; as I have proved, *chap. 8. 10. 12. 20. &c.* 2. Whether it be Legal Preaching, to press Holiness, and Gospel-Obedience, as necessary to the Salvation of a Justified Person. This the Doctor affirms, and I deny, upon Reasons given, *chap. 8. 13. 17.* 3. Whether it be Legal, to threaten such Penalties as are short of Damnation, against such Offences as are consistent with sincerity, and yet avoidable by serious care and diligence. This the Doctor affirms, and I deny; for which see *chap. 13. &c.* 4. Whether it be Legal to preach Wrath and Damnation against prevailing Infidelity, Impenitency, Ungodliness, Enmity against God, Profaneness, Apostacy, and utter neglect of Good Works; so that Wrath be urged as a motive to acceptance of Christ, and sincere Subjection to him; and the Gospel-way of escaping these, be discovered and persuaded to. This the Doctor affirms, and I deny; being well assured that Christ and his Apostles preached thus; and these Threatnings of God used since the Fall, are otherwise vain; as I have proved, *chap. 13. 10. &c.* 5. Whether it's Legal Preaching, to excite good Men to an holy fear of threatened Evils, as far as they find just cause to suspect the Dominion of Sin, or Danger of Apostacy, or the Power of carnal security. This the Doctor affirms, and I deny.

The Truth confirmed.

Consult the 20th Chap. and those before-mentioned, and thou wilt find, that what the Doctor calls *Legal Preaching*, is the Tenor of the Gospel, and the Truth according to Jesus: It's what the Assembly affirm to be the *Grace of the New Covenant*, and not the *Covenant of Works*: It's the method appointed to recover apostate Sinners, and not to

govern Innocent Man. I have nothing left to do, except to vindicate, That it's the Will of God, that we should excite a holy fear of threatned Evils; and this in good Men as well as bad, during their Pilgrimage.

Obj. The Doctor allows a fear of reverence towards God, from the infinite distance between him and Creatures. *A.* He doth so, but it's no more than will be in Heaven itself. And therefore I add, that we ought to preach so, as to beget a fear of caution, and from the due sense of danger; not indeed so as to extinguish just hopes or joy, not to exclude Love, or introduce a Spirit of Bondage, or tormenting Amazement; but to prevent security, and awaken diligence, till our danger is past, and our Warfare be accomplished. For,

1. Such fear is our Duty by Gospel-precept, *Heb. 4. 1.* *Let us therefore fear, least a Promise bring lest us of entering into his rest, any of you should seem to come short of it.* It's an evil is to be feared here, and sense of danger awakens it. See *Ver. 11.* *Least any man fall after the same example of unbelief.* *Mar. 13. 5.* *Take heed, least any Man deceive you.* This Duty is annexed, when the safety and comfort of our present State is most represented, *Heb. 12. 15.* *Looking diligently, least any man fail of the grace of God,* And when he had finished the peculiar Liberties of the New Testament-time, he adds, *Ver. 25.* *See that you refuse not him that speaketh, for if they escaped not, who refused him that spake from Earth, much more shall not we escape, if we turn away from him that speaketh from heaven.* *Ver. 28, 29.* Whereby we may serve God acceptably, with reverence and godly fear; for our God is a consuming Fire. Here is awe impressed by danger; much more shall not we escape, if, &c. say not the Saints shall not turn away, for yet here's an awful Threat if he do, and his fear is the means

here intended to keep him from turning away, *Phil.* 2. 12. Work out your salvation with trembling and with fear. *Rom.* 11. 20. Be not high-minded, but fear. *Joh.* 5. 14. Sin no more, lest a worse thing do befall thee.

2. Without this fear in sence of danger, many of the great Duties of Religion are excluded. What's a tender Heart, but a Heart impressed by a mixture of fear and love? Who is contrite? but he that trembleth at my Word? *Isa.* 66. 2. Are not taking heed, solicitous Cares, and holy Watchfulness, great Duties? But if you exclude fear of danger, are these possible? Nay, When God calls us to these, he doth it by representing danger as what is to be dreaded, and thereby begetting fear. *Mar.* 13. 5, 35, 36. Take heed lest any Man deceive you, for many shall come in my Name, &c. Watch ye therefore, &c. lest coming suddenly, he find you sleeping. *Luk.* 21. 34, 35, 36. Take heed to your selves, lest at any time your hearts be overcharged, &c. and so that day come upon you unawares, for as a snare it shall come, &c. Watch ye therefore, and pray always, that ye may be counted worthy to escape all these things that shall come to pass, and to stand before the Son of man. *Heb.* 3. 12, 13. Take heed, lest there be in any of you an evil heart of unbelief, in departing from the living God, &c. Lest any of you be hardened through the deceitfulness of sin, *Rom.* 11. 24. If God spared not the natural Branches, take heed, lest he spare not thee. *Jam.* 5. 9. Grudge not one against another, lest ye be condemned; behold the Judge standeth before the door. Are not all these intended to beget fear? Are not the motives from things that must strike an awe of danger? The Lord argues to a fear of Apostacy, Unpreparedness, being rejected at Christ's coming, being cut off and condemned; and God is represented,

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not only as great above us, but as our Judge, as a consuming Fire.

3. This Fear is entertained by, and approved of in the best Men. 1 Cor. 9. 27. *I keep my body under, lest that by any means, when I have preached to others, I myself should be a cast-away.* Was here no Fear in Sense of Danger? Noah, moved with fear, prepared an Ark, Heb. 11. 7. David tells us, Psal. 119, 120. *My Flesh trembleth for fear of thee, I am afraid of thy Judgments.* Prov. 28. 13. *Happy is he that feareth always.* It was the want of this that's branded in the Virgins; *They all slumbered and slept.* Habakkuk's Tremblings and Faith were consistent, Chap. 3. 16, 17.

4. This fear is absolutely necessary to Saints in their Pilgrimage. What Men should we be, if Fear were extinct? What would our Remains of Corruption, our great Snares, Heaps of earthly Diversions, while eternal things are invisible, reduce us to without Fear? Would Backsliders recover themselves without fear? or Men in Difficulties hold out? God knew our Frame, when he saith, 1 Pet. 1. 17. *And if you call upon the Father, who without respect of persons, judgeth accordingly every man's work, pass the time of your sojourning here in fear.* This Text ill agrees with the Doctor's Notion: We have no work to do for Eternity, as if the Judgment-Day were past; away with Fear of Wrath or Danger, as if we were in Heaven already. Good Men may fancy an ingenuous Life of Love exclusive of all fear, in this World; but though they could be safe and vigorous thereby, it follows not that all other good Men can, and we must preach the Mind of Christ to them. But I fear they know not, or observe not their own Hearts, who pretend to this, and if they fall into many gross sins and neglects, and keep up to this

Rule, God calls them to fear their state. 2 Pet. 3. 17. *Seeing you know these things, beware lest you also being led away with the error of the wicked, fall from your own steadfastness.* He will most safely walk in Love, and maintain assurance, that is, in awe, as his Sins grow strong, and his Graces decline. I might shew that all God's Threats are despised, if without this Fear, yea, his being our future Judge is slighted, his wise Methods of Government are disregarded, and one great help to our Salvation lost, by opposing this Fear. Fear him that can cast Soul and Body into Hell, is Christ's Charge, *Luk. 12. 5.* And if thou do that which is evil, *be afraid, Rom. 13. 4.* And if we must fear the Magistrate as the Minister of God's Wrath here, much more eternal Wrath; if we sin our selves into such Symptoms as the Gospel declares a danger of eternal Damnation by; for though the Gospel doth not say as the Law, that all sinners shall be damned; yet it saith, *that all impenitent sinners shall be damned.* And this we are bound to preach, and not gratifie the Devil to the Ruine of Souls. But they are in danger who are above this kind of Preaching; and Security, Libertinism, and Stops to the Conversion of Sinners, will prevail as this Preaching grows unfashionable. Nay, let me hear a Man of this Opinion preach a few Sermons, and I'll demonstrate he'll give the Lie to his own Principle, by urging Fear by some Arguments from Danger; or he'll expose himself to the Contempt of all, whenever he dissuades from Sin.

T E S T I M O N I E S.

I have recited so much belonging to this Head, *Chap. 1, 8, 11, 12, 13, 16, 17, 19, 20.* that I need only add to the last Chapter. *New-England Synod*

not condemns, as Error 32. After the Revelation of the Spirit, neither Devil nor Sin can make the Soul to doubt. Error 48. Conditionat Promises are legal. Error 52. It's legal to say, we act in the strength of Christ. Error 56. A man is not effectually converted till he hath full assurance. Error 57. To take delight in the holy Service of God, is to go a whoring from God. Error 59. A man may not be exhorted to any Duty, because he hath no power to do it. Error 70. Frequency, or length of holy Duties, or trouble of Conscience for the neglect thereof, are all signs of one under a Covenant of Works. Error 68. Faith justifies an Unbeliever, that is, that Faith that is in Christ, justifieth me that have no Faith in my self. Error 76. The Devil and Nature may be the cause of a gracious Work. All these that Synod confutes, as also that Speech. If Christ will let me sin, let him look to, upon his Honour be it. With these Notions, so exclusive of fear and care were they pester'd. Dr. Owen, Of Justif. p. 52. assures us, he had written very much of the Nature and Use of Threatnings under the Gospel, and the Fear that ought to be ingenerated by them in the Hearts of Men.

The Grounds of the Doctor's Mistake.

Because the Law of Works made Life to be of Debt for perfect doing; therefore it's legal to call Men to do what Christ commands, in order to any benefit, which he promisseth by the Grace of the New Covenant to bestow on such as shall so obey him. Because it's legal to denounce Wrath as unavoidable, therefore it's legal to denounce Wrath that it may be avoided. Because God is not angry with his People for sin, when he hath forgiven them it upon Repenance; therefore they should

not be called to fear his Anger, as a dissuasive from sin, or motive to repentance when they have sinned. Because we cannot say the Elect shall at last be damned, being that God will bring them to Faith and Repentance, that they may be saved; therefore it's legal to tell them, they shall be damned unless they believe and repent, though Christ oft tells them so. Because the Believer is not in a state of Wrath; therefore it's legal to warn him against Apostacy, from the Terror of that Wrath which Apostacy would bring him under: And Note, READER, That all awful Expressions against Apostacy, are especially directed to true Believers. Because we should not destroy the Hope or Joy of an humble, watchful Christian; therefore it's legal to alarm and awaken the drowsie, careless, backsliding Christian.

CHAP. XXII.

Of the Exalting of CHRIST.

I Do observe, that the Pretence for these Opinions is, That they exalt Christ, and Free Grace. Under this Shadow Antinomianism is set up in Germany. This was the great Cry in England above fifty years since. The Synod of New-England expose this as one of the Speeches of them whom they call Antinomian: 'Here is a great stir about Graces, and looking to Hearts; but give me Christ: I seek not for Graces, but for Christ: I seek not for Promises, but for Christ: I seek not for Sanctification, but for Christ: Tell not me
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of Meditation and Duties, but tell me of Christ.
A. 19. Dr. Crisp very often bears upon this Point,
as if all he said were to advance Christ and Grace:
I shall therefore enquire, Whether the Opinion of
Dr. Crisp, or the Truths I have stated, do most
exalt Christ and Free-Grace.

It were enough to say, That I have proved his
Opinions to be *Errours*; and what I have laid
down, to be Truths: Then Christ is more exalted
by these Truths. He needs no Lyes to advance his
Praise, and knew how to provide the best for his
own Glory, by what he hath revealed. But for
farther Evidence, I shall insert,

1. How Christ is said to be exalted, according
to the Gospel. It is not what we fancy, will ex-
alt him; but what he declares conducive to his
Praise, that he will accept for Glory: He that will
not allow Men to worship him in a way they think
most devout, but blinds them to his own Rule, to
exceed which, is superstitious; will less venture
his Glory to our ignorant Methods, whereby we
are apt to diminish his real Glory, when we con-
ceit he is exalted. It's an Honour becoming his
Person and Offices, which is his Honour, and not
what seems dazzling to our blind Affections. His
Divine Glory cannot be added to, but only declar-
ed: It's only the Glory of Christ, as Mediator,
that I shall speak of. As to this, Christ is exalted,
when every knee bows to him, Phil. 1. 11. When
made a Prince and a Saviour, to give repentance
and remission of sin, Act. 2. 23. When his Kingdom
is enlarged, Isa. 49. 4, 5, 6. When his People are
filled with the fruits of righteousness, Phil. 1. 11.
When their Grace is perfected, 2 Thess. 1. 11, 12.
When they suffer and act vigorously for him, Phil.
1. 20. When we own his Priestly and Kingly Of-
fices, relying on the first, as that whereby Satisfa-
ction

262 Of the Exalting of Christ.

Aton is made; and all the Blessings for Sinners purchased; yielding to the Kingly Office, as that whereby he applicth the Effects of his Merits, *Zech. 6. 13.* When we submit to the Word, as it brings every thought into subjection to Christ, *2. Cor. 10. 5.* Are guided by his Teachings, *Eph. 2. 20.* We are the Glory of Christ, when we labour in his Work, and walk worthy of his Name, *2. Cor. 8. 23.* He is all in all; when Jews and Gentiles put on the New Man, which is created after him in righteousness, and true holiness; &c. *Col. 3. 11, 12.* When we live and die to him, as our Supreme Lord; and submit all our Actions to his Glory, as our End, *Rom. 14. 11, 12.* These places express, that Christ is hereby exalted; consult them; and thou wilt find it so.

2. The Truths I have stated, do tend to the Exaltation of Christ in this manner; and none can doubt but they lead to his Glory, as he is King. All that can be objected, is, Whether I do exalt him enough, as Priest? To which, I say, I have spoken as the Word directs; and I am willing to own any thing that lays Man low, and exalts Christ as the only Atonement, the only Purchaser of all our Blessings, the only Procurer of our acceptance, the Author and Finisher of all Grace: Nothing can add to his satisfaction or fulness; pardon, peace, life, all are the effects of his sole Merits: We must do all in his Name, act in his Strength, daily live on him for all supplies, and look to him for acceptance; without whose Incease, the best Man, and the best Action, were an Abomination. What I contend for, is, his Government; so wisely contrived to apply his Blessings to Men in a state of Trial.

3. The Opinions of Doctor *Crisp*, as opposed to these Truths, cannot exalt Christ; yea, by the above

above description, every one of them cast a Re-
proach upon Christ. I'll ask thee, Is Christ *ex-
alted*, when he is made the very Blasphemer, and
loaded with the filth of sin, and thereby odious to
God till he sweat it out? p. 51, &c. Is he *exalted*,
in making sin so innocent to the Elect, when they
commit it, that though they do the Fact, yet the
filthy Form of it is not theirs, but Christ's; and
therefore they are not defiled thereby, but are as
holy as Christ, as *lovely* as Christ, even when they
Murder? &c. Is Man *debased*, and Christ *ex-
alted*, when there is a change of Person, between
Christ and them; we as righteous as Christ, and
he as loathsome as we; and we should not charge
our selves with Sin, when the greatest Enormities
are committed? Is Christ *exalted* as King, when
all his Commands are made meer Counsels? He is
a King, but hath neither Promises nor Threats an-
nexed to his Laws: He hath no Right to chastize
for sin: He offers Blessings on Terms, pleads ear-
nestly, sends his Spirits and Ministers to strive;
but all this while, his Spirit nor Word do nothing
to save us; our compliance with his Calls, yields
no benefit; our rejection of them, puts no hin-
drance; our grossest Villanies should not be be-
wailed, in order to Pardon; nor himself believed
into that end. Our sins can do us no harm at all;
nor is Holiness, though so oft urged by him, a joy
of our way to Heaven? Is Christ *exalted* as a
Head, that hath actual Members oft sixty years
Slaves to the Devils, Enemies to himself, and Life,
and People, without his Spirit, or a Line of his
Image; and publick Curses, &c. Is he honoured
as Mediator, that Men are invested in all his Co-
venant Blessings, washed and adopted, before they
so much as own that God to whom he is a way, or
renounce his Enemy the Devil, or confess their
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Sin, purpose any amendment, see their need of him, or desire to fear or love him; yea, do resolve the contrary? Is Christ exalted as a holy Redeemer, by being represented so intent on our meer Impunity, as to contrive so little for our Holiness; he repents and believes for us, and requires no such things from us as a means of benefits; the Holiness he here improves the best to, is but Dunc and Fustiness; though he pretends to encourage, expostulate, and reprove; yet indeed he governs his Elect as Brutes, neither Hope nor Fear must influence them; he hath no Rule to judge them, but the Decree of Election; though he warns us to awe of the Solemnities of the Last Day. No Man must intend his own good, In any Duty he performs; though he speaks so much of his Reward, yet they have no respect at all to what we do, they will be as much ours for the greatest neglects. The comforts of assurance itself depends on no Signs of Renovation; but concluding in our selves upon an Inward Voice, that our sins are pardoned, and this, all that Faith which the Gospel speaks so much of. How many more might I instance which represent Christ inglorious, and reflect on the Truth, Wisdom, Holiness and Justice of his Nature? The Platform of his Government, the Divineness of his Purposes in Redemption, and the Substance and Scope of his Word and Gospel.

C H A P. XXXII.

Of the Honour of the Free-grace of G O D.

I Shall briefly consider whether Dr. Giff's Opinion, or the described Truths, do most exalt the Free-grace of God. To this end I shall touch on these Heads:

I. We must be sure it is the Free-grace of God we speak of; this is the Love, Mercy, and Benignity of God to Sinners. To conceive aright of this, Note, That it is not every thing that Man can fancy to be Free, or Grace, or Free-grace; that is, the Free-grace of God: No, it must be a Grace free, becoming the Nature of God, suitable to all his other holy Perfections, consistent with his Dominion, exerting it self in the Way and Instances appointed by his Wisdom; limited to the Objects, both for Number and Qualifications, as described by his Word; and serving all its glorious Purposes of Redemption. This is the Free-grace of God: The grace of God in truth, Col. 1. 6. The true grace of God, which Peter had at large described, 1 Pet. 5. 12. This Grace consists with an Attonement made by Christ; with the Threatnings denounced in the Gospel; with the Ruine of all unbelieving, apostate, ungodly Sinners; with God's peremptorily insisting on Gospel-terms, in the Distribution of Benefits; or else it would clash with his Word, &c. It's not less the Free-grace of God, because it is not so free as we may dream, it is; As some do fancy, it would have been

been more Free-grace, if he had not exacted a Dying-sacrifice; or if it had alike extended to all sinful Men, as well as some; or included Devils, as well as Men; or made the Elect perfectly holy and happy as soon as born, excluding all Labour, Pain, Sin and Sorrow. But we see such Free-grace is not the Free-grace of God; though it seems more Free, or more Grace, to vain Surmisers, it is not Free as, if it dispensed Priviledges by no certain Rule; and that God is as free to forgive and save the Impenitent, as the Penitent.

2. What I have stated as Truth, doth acknowledge and exalt this Free-grace of God: I have affirmed, and would admit the fullest Expressions to testify, that in these is the Free-grace of God in Truth. Of meer Grace he elected some certain Sinners to Life, upon no moving, fore-seen Condition; but yet to obtain it through Sanctification of the Spirit to Obedience, and sprinkling of the Blood of Jesus. Of meer Love to Sinners, no way deserving it, he gave his Son to die for them; who also undertook to bring all the Elect to Salvation, in the way appointed between the Father and him: He, without any thing in Man to deserve it, gave his Gospel; and thereby offereth, in the vertue of his Son's Blood, Pardon, and Eternal Life, to every one that will repent, and truly believe; and no penitent, persevering Believer shall miss of Life by a Failure of this Promise: He freely and of meer Grace bestows Faith and Repentance; yea, gives his Spirit to create these, and any other good Work, in worthless, vile Sinners: And though he will not forgive any that finally refuse to believe and repent, nor save any ungodly, barren, apostate Man; yet Pardon and Life are his free Gift, and no Grace or Duty merits them, they being no more than the required Conditions.

ditions or Means of our partaking them, as the Gifts of God, through Christ; and so hereby he honours his own Government, and no way indulgeth the Boastings of Men.

3. The Opinions of Dr. Crisp, as they differ from these Truths, do not exalt the *Free Grace of God*: His Notions may seem more to represent an unlimited Grace as blind, and so more suitable to wicked, foolish Men: But it is not agreeable to the holy Nature, nor just or wise Government, or the revealed Will of God; but greatly reflects on God's Grace, beyond what I will mention. Is it the Honour of God's Grace, that all the Graces of the Spirit should be needless to promised Benefits, when he promiseth those Benefits to them? Is it the Grace of an holy God, not to esteem a Man filthy by the greatest Abominations, and yet abhor his own Image in his Saints, as Dung? Is it the *Free Grace of God*, to account an elect Person, in the height of his Wickedness, as pure and as lovely as a Saint in Glory; and yet withhold his Spirit from him many Years? Is it the Grace of God, to leave his Precepts without any Sanction, when he removed the Curse of the Law? Never to express any displeasure, when most provoked; yea, when he doth correct? To have no regard to good or evil in Men, in his Judicial Distributions? To leave Men so imperfect in a World of Temptations, and State of Tryal, free from all fear of Caution, and to have nothing in them to influence their Perseverance and Holiness, except a Principle of Gratitude, though their Love be weak? Can it be the Grace of God, that his Subjects must have no Eye to his Rewards or Threats; fear none of his Displeasure when they offend; be confident of the Pardon of the worst Offences, before they confess a Fault; never fear a Rebuke for,

for, or Hurt in or by any Sin; yea, condemn any trouble on that account, though he blame the contrary, and his Spirit causeth these Returnings. Is it the *Free Grace* of our God, which renders him a *Respecter of Persons* in his Judicial Acts, as the Ruler and Judge of the World, because he bestows Grace as an Act of Sovereignty? It cannot be his *Free Grace*, who hath so wisely contrived the Kingdom of his Grace, that he prevents Idleness and Neglect in Men, as well as Boasting; that he makes the Sinner speechless, for being his own Undoer, by wilfully refusing Christ, as well as he secures the Acknowledgment of his Free Mercy by all that are saved. Can that Grace be his, which nullifies all his Threats, weakens the Authority of all his Commands, turns all his Pleadings with Men into empty Words; nay, direct Fallacies? Is it the *Grace* of God that overturns the stated Order wherein *Grace* exerts itself, becoming all the Perfections of God? God's Grace first calls, and therein unites us to Christ; first quickens, then dignifies; first gives Faith, then Forgives, &c. But by the Doctor's Opinion, this Order is inverted; all Privileges are applied to the Sinner, before Grace hath made any Change on the Sinner. It's not the Grace of God, which sets up his Decree in Opposition to his revealed Will, Acquits whom he declares Condemned, Enervates the Ministry, Seareth the Conscience, Encourageth Spiritual Sloth, Discourageth Obedience, Reproacheth Godliness, gives Advantage to the Tempter, Destroys the Rule of Judgment, and Opposeth the general, and plain scope of the Scripture, the Experience of Saints, and the Nature of Man, as Rational, as well as his Relation to God, as a Subject, in the way to an Eternal State. It cannot be God's *Free Grace*, which renders Men as safe for Eternity, if they be-

ver heard the Gospel, as by hearing of it; for if they be united to Christ, and pardoned in the Womb, they need the Gospel only for Assurance, but not for Tide; to change their Apprehensions, but not their State. How many more (and some grosser) Objections might be offered against that being the *Free-grace of God*, which Dr *Crisp* and his Followers speak of as *Free-grace*? I desire to live, adoring the Riches of that Grace, that freely elected to Grace and Glory in Christ (as the great Means of accomplishing this Purpose) so many apostate Sinners; that freely offers Life to the worst Enemies, on Gospel-Terms, with so much help, as leaves the Blood of the Impenitent on their own Heads; that freely bestows the Spirit, to work the Dead and Ungodly to an Obedience to the Terms of the Gospel; that freely gives, by the Promise for Christ's sake, Pardon to the penitent Believer; and such amazing Dignity to such as he enableth to persevere in Faith and Holiness, as the Rule of Promise doth require. This Grace I adore, and own the best to merit nothing, to forfeit all; yes, to deserve Hell by the Law of Works: And I do renounce all that Saints have, or do, as any Atonement for Sin, or Purchasing Price of the least Benefit, much less of Salvation. But yet I disown any *Free Grace* to be the *Free Grace of God* which overturns his Benefits from being Motives to Duty; denies the total neglect of Duties, with their contrary Evils from being a Bar to our Interest in those Benefits which by the Gospel he promiseth to those Duties; and requires those Duties, in order to this Rectoral Distribution of Blessings, it being wisely provided for in the Dispensation of his Grace, that he may Rule and Judge us according to his Relation to us, and according to our Rational Nature, in a State of Tryal, for a future Condition.

READER,

READER, *There are other Mistakes of Dr. Crisp's, which I might instance; as, His Notion of the Nature of our Union with Christ, as if we were one Natural Person with him; his Definition of the New Creature, as if it stood only in our New Relation to Christ: P. 90. The strange Difference he makes between the way of Salvation before Christ's time, and since. P. 254, 255, 256, 258. Their Sins were pardoned, on Condition of Doing, not given for all Sins at once; much Dust left, and they were subject to Lashes for Sin; but now the Covenant is contrary in all these respects. How contrary to the Sense of the Assembly and Elders at the Savoy; c. 1 p. a. 6. The Justification of Believers under the Old Testament, was in all these respects one and the same with the Justification of Believers under the New Testament. He forgets that most of his Proofs be fetch'd from the Old Testament, as Ezek. 16, &c. Jacob loved in the womb, &c. and seems not to distinguish the Covenant of Grace, and that of Penalitry. But these, with other Errors, I pass by.*

The

The APPENDIX.

I Shall here repeat what I delivered in *Pinner's-Hall-Lecture*, which some Persons seem'd greatly to resent; and I leave it to any impartial Man to judge, from what I have described, as Dr. *Crisp's* Opinion, whether I charged Men of his Persuasion with Falshood.

After I had fully acquitted Men of my Judgement, from *Pelagianism*, *Socinianism*, and *Arminianism*, which the *Antinomians* accuse us of; I added, with these Men, It's not enough that we hold, That we were from Eternity elected to Grace and Glory; unless we add, That we were actually United to Christ, and Justified from Eternity, and in the Womb. It's not enough, that we say, Christ dtd, in the Covenant of Redemption, undertake to save the Elect in his appointed way and time; unless we add, That there is no other Covenant for the Application of Christ's Benefits; wherein God requires Faith and Repentance, as the Indispensible Means of our Pardon. It is not enough, that we own, That Christ absolutely Redeemed the Elect, so as to purchase Saving Graces, as well as Benefits, to be Infallibly theirs; unless we add, That all others are in state of Devils; as having no real Offers of Life on Gospel-Terms; nor is their Salvation possible, if they will repent and believe: It will not please them, that we affirm, The Punishment of our Sins; yea, the Guilt of them, as an Obligation to Punishment, were laid upon Christ, our Sponsor; unless we add, That our Sins themselves in their blot and filthiness, were

were also transacted on Christ. It is not enough, that we own, That the Righteousness of Christ avails us as much as if it were personally our own; yea, was always intended for us, and is so imputed to us, as to be the Foundation of, and Security for our Pardon and Right to Life; and no Atonement for Sin, or purchasing Price of Life, can be demanded from us; unless we also add, That God esteemed us to have done and suffered, what Christ did and suffered. It sufficeth not, that we say, That we are Justified only by Christ's Merits, as the sole procuring Cause, or Righteousness for which we are Justified: unless we deny, That Faith and Repentance are the Indispensibly required Conditions or Qualifications of those Persons to whom the Merits of Christ are applied for Justification. It will not serve, that we assert, That Justifying Faith, must be a Reliance on Christ, as Priest, and sole Atonement: unless we deny, That Faith must be also a fiducial Acceptance of a whole Saviour; i. e. of Christ, as Prophet, Priest, and King. It's not enough, that we say, We are upon Repenting and Believing, put into a Justified State, before any other Work: unless we add, That our Obedience to particular Precepts do not benefit us; and that God doth not judicially approve of our sincere Actings, as according to the Rule of the Gospel Promises of those Benefits. It is not enough, that we say, The absolute Promises are made to Christ, for the benefit of the Elect, and pleadable by him; unless we deny, That the Gospel is an Authoritative Command on Men to believe, and that under the Gospel-Sanction of Life and Death: So that he that believes, shall be saved; and he that believeth not, shall be damned. It will not please, that we say, That Christ purchased all Grace for us, and by his Spirit worketh all Grace in us; unless we add, That he Believed, Repented, and

did all for us, so as we have nothing to do in order to Salvation. It's not sufficient, that we own, The Grace by which we do any Duty, is from Christ; and the Good promised to any Duty, is for the sake of Christ: unless we deny the ordained Connection betwixt that Duty and that Benefit. They say, We set up Man's Righteousness, if we tell Men that they must be Holy, and do Good, and take comfort therein, as an Evidence of Grace, and of their Title to Christ, and as answering the Rule of the Gospel-Promises, though we assert, They must be Members of Christ, and accepted through him; or they cannot partake of any Saving Benefits thereby. It is not right, that we say, God sees no Sin in Believers, so as to cast them out of Covenant, nor out of a Justified State for it; unless we add, That God sees no Sin at all in them, as theirs, when they offend. It's not enough, that we affirm, That Sin committed, shall not eventually damn a Believer, because he shall by the Spirit be brought to Repentance; unless we add, God is never angry with Believers for Sin; nor ever corrects them, as guilty of it. With these we are *Legal Preachers*, if we urge Faith and Repentance in order to Pardon, though we declare that Faith and Repentance are the Gifts of Christ; and Pardon is not the Effect of these Graces, but of the Promise in the virtue of Christ's Blood, or of his Blood applied for Forgiveness by the Promise. We are *Legal Preachers*, if we persuade to Holiness, as the way of Salvation by the Ordination of Christ; though we affirm, That it is no way out of Christ; nor but with a respect to Christ, for whom it is accepted, as what answers the Rule of the Gospel-Promise. How are we decried as *Legal*, if we urge Threatnings, tho' as Motives to close with Christ, and to walk in him? Which being used to this end, and the threatened Evil being avoidable on Gospel-

spel-Terms, and pressed on fallen Man for his Recovery; they are Gospel, and not Legal Threatnings. It's not enough, That we assert and press Assurance; unless we affirm, That Justifying Faith, is nothing but Assurance. It's not enough, we say, That we need the Spirit, to discover to us our inherent Grace, and to assist Conscience in its Sentence, That Grace is inherent; unless we add, That we must not try our State, and conclude of it by Gospel-Marks of Sanctification; but depend on an inward Voice of the Spirit, saying, *Thy Sins are forgiven*; which we must believe, if it agree but to the general Word, viz. Christ came to save Sinners; and believing this is all that Saving Faith the Gospel speaks of. Herein I have, in part, described the State of the Case between them and us. It's true, there are some small Differences among the Orthodox, in Wordings of some of these things: But shall we hereby give Advantage to such *Errors* as overturn the Gospel and Dominion of Christ, under the abused Pretext of *Exalting Christ*, and *Free Grace*? Bear with this, which for the sake of Christ, and dying Religion, I have ventur'd to declare: not for the Irritation of any, but the Edification of all, especially some mistaken, well-meaning People. Conscience binds me not to palliate, though I fore-see Reproach from some, who would do well to remember the Caution the Spirit of God thought needful to such as boasted of a Faith without Works, and still it appears too pertinent: *If any man among you seem to be religious, and bridleth not his tongue, but deceiveth his own heart, this man's religion is vain*, Jam. 2, 26.

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